



AKWESASNE NOTES

WHERE THE PARTRIDGE DRUMS

VOLUME 3, Number 7
Circulation: 20,000

Early Autumn, 1971
(September)

NEWS STAND PRICE:
Fifty Cents

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Box U158
University of Connecticut
Storrs, Connecticut 06268

The Iroquois

An Occupied Nation in the State of New York



The capitol of the sovereign nations of the Iroquois Confederacy is being threatened by the State of New York with a powerplay seizure of reservation land for an addition to Interstate Highway 81. For a thousand years, the Onondaga Nation has been the meeting place for the Confederacy. Its people have always maintained their citizenship in their own nation, and have faithfully protected their lands. Despite a State Supreme Court injunction against interference with the construction, the Onondagas have vowed to continue their defense.

The White Man Does It Again

The story is on page 4 and 5. An editorial on strategies for Indian Liberation is also on page 5. Chief Oren Lyons, pictured left at the Green Corn Festival, explains on pages 6 & 7 the stance of his people. At right is a photo of Dewasenta, clan mother of the Eel Clan. In the Confederacy, it is the women, those who have given the nation life, who select chiefs & see that they govern themselves according to Kaianerekowa, "The Great Nice", or "Great Law of Peace." The battle that is taking place in Onondaga is important to us all.



WHAT IS GOING ON IN WASHINGTON?

Plenty!

(check out pages 14 and 15)

U.S. Interests in Latin America Contribute to Genocide of Indians

In the last year there has been international concern (except in the U.S. and Canada) about the accusations of genocide against Indians in South America. It is feared that in some countries, Indians will be extinct before 1980. Tens of thousands have already died — in this decade. Some deaths have been by massacre, germ warfare, neglect, forced labor, relocation — and often to further the interests of American corporations exploiting minerals, huge land developments, etc., all in the name of progress.

The International Red Cross sent in investigators, and the press reported that their official report did not substantiate the accusations of genocide. But now it seems that genocide was specifically excluded from their terms of study. What they did find were Excerpts of the Red Cross as translations of Brazilian officials responsible for

village after village of dying Indians. documents are on page 12 and 13, as well newspaper articles quoting governmental that country's Indian Affairs. They are not as sophisticated as Canada's Prime Minister Pierre Trudeau when he says one segment of a society cannot have treaties with another — instead they refer to ethnic cysts. They have not developed the slick approach of Rogers Morton, U.S. Interior Secretary, although both say the same things.

The question is, what will we do to aid our brothers in Latin America. Already we have our hands full with cultural genocide among our own people. Clearly we will have to find the root of the matter, and deal with it in our own ways. And we will need some help. It's the westward frontier moving west again, just a bit further south this time. Different stage with the same actors. Let's write a new script.



Archives of Saskatchewan

He was a wanted man in 1885, and he is a wanted man still in 1971. He is Poundmaker, leader of the Cree Nation.

He worked to bring unity to Indians of the Northwest, and he fought to prevent the white people from taking away their land — and the way of life the Creator gave to his people.

As a result, he was considered a dangerous rebel and traitor to the Canadian Government. He was imprisoned, and in the penitentiary, his health broke and he was released shortly before he died at age 44.

Poundmaker — or people like him in courage, wisdom, and faith in the Indian ways — is wanted again by the Indian people of North America to work for Indian unity and strength. But he did his share in his lifetime — it's up to you now. (See page 24 and 25)

Southwest

The People of the Southwest are having their problems with missionaries, land developers, and power-plant polluters — just to mention a few categories. On the Hopi Nation, people who say they are working for God, are condemning the sacred ceremonies of the Hopi as "witchcraft". The fact that this year's Snake Dance was blessed with near-record rainfalls (after white people were banned and the B.I.A. superintendent was kicked out when he defied the Hopi order) may have frightened the white "holy men" a bit. (See page 10)

At Tesuque Pueblo, a huge development scheme pushed through by the B.I.A. and New Mexico politicians without the knowledge of the Pueblo people (but with the approval of the Tribal Council) has both Indian and Santa Fe conservationists hot.

And the rape of Black Mesa goes on amidst a nation-wide uproar over stripmining that may turn the West into a new coal frontier that will destroy our Mother, the Earth. See pages 10 and 11.



AKWESASNE NOTES

Shootings shake Indians

New Restigouche worries

James Bay:

Bay

project
study set



THE MONTREAL STAR, AUGUST 25, 1971

By PIERRE VENIOT
Star Staff Reporter

CROSS POINT, Que. — The shooting of two Micmac Indians, one a 13-year-old, has shaken the nearby Restigouche reserve to its very roots.

It has brought worries to the surface at a time when relations between white men and Indians were improving and it has left permanent scars on a handful of people.

The tragedy is that it could have been avoided.

But now, two Indians are in hospital and two persons have been charged with offences under the Criminal Code.

Octave Raymond, a 50-year-old white man, and John Dedam, a 31-year-old Micmac, were charged yesterday with possessing and using a firearm in a manner dangerous to the public safety.

Held without bail after arraignment in New Carlisle, the nearest Quebec court-jail, they will face a hearing in September.

In hospital, Robert Barnaby, 29, lay under heavy sedation as doctors tried to save his right leg. They were not talking publicly about his chances.

For Wayne Golder, Barnaby's 13-year-old nephew from Pembroke, Ont., his lot was to bear the pain of having five shrapnel-like pieces of bullet removed from his left shoulder.

"It hurts," was all he said yesterday when a photographer dropped by to take his picture.

Barnaby and the youth were shot early Saturday morning with a .30-30 calibre rifle.

QPP version

The latest of several QPP versions of the incident is that Barnaby and his nephew were among a crowd that attempted to ransack the white-only school on the Restigouche Reserve.

QPP said that after the shooting, some Micmacs picked up .22 calibre rifles at home and returned to the school, shooting at the watchman.

But the Micmacs, notably Chief William Wysot, say it was an unprovoked shooting, that Golder was sitting innocently on the school steps with a companion when he was cut down from behind.

Every window in the school was broken and all furniture was destroyed by an enraged crowd of youngsters.

The school board spokesman said the 300-pupil school, has been plagued by vandalism over the last two years and overall damage including last weekend's, is estimated at \$25,000.

Chief Wysot, 36, drew a mosaic of Restigouche Reserve's history and problems.

The QPP figures prominently, so much so that he will recommend self-policing for the Micmacs.

"Instead of trying to know the boys," he said, "they (the QPP) challenge them. They find themselves in a crowd of eight to 10 guys who tell them to let the (arrested) guy go or else."

Reporters in nearby Campbellton confirm that view, saying the QPP will not venture into the reserve when there is trouble for fear of being beaten up.

The problem still remains of what to do about the lawlessness.

Chief Wysot, in his 10th year as leader of 1,500 people speaks of how more than 400 Micmacs, fed up with the "incompetent" teaching of reserve education, opted for Campbellton's public system in 1969.

At that time the reserve school was shared by whites and Indians, but they were segregated.

Even today, the chief said, Micmacs and whites sit on opposite sides of the reserve's Roman Catholic church.

SEP 23 1971
**All-white
school
burned**

RESTIGOUCHE — The troubled Restigouche Indian reserve on the Quebec-New Brunswick border was hit by more vandalism last night when the St. Anne de Restigouche school, scene of the recent shooting of two Micmac Indians, was razed by fire.

Corporal Robert Martel of the Matapedia provincial police detachment said there was no doubt arson started the blaze. "We had received calls in the past about things like this . . . it had to happen."

Investigators from Montreal will fly to Restigouche later today to start an investigation into the eight-hour blaze, which razed the white-only school and adjoining convent which used to house about 25 teaching nuns.

The fire began at 5:30 p.m. in the first floor of the four-storey structure and spread through the first two floors before firemen from surrounding communities, including Campbellton, N.B., could reach the scene.

About 50 firemen fought the blaze and early this morning, flames ravaged what was left of the two structures.

A guard had been posted at the school at the height of the trouble a month ago. However, the school was left unprotected from vandals when it was decided by board officials to close the building for the remainder of the year.

The decision was taken following several attacks of vandalism which caused \$25,000 in damage or stolen property.

On Aug. 20, two Micmac Indians, Robert Barnaby, 29, and Wayne Golder, 13, were shot as they sat on the steps of the school. They are in hospital recovering from their wounds.

The exact motive behind the shooting has not yet been released. However Octave Raymond, a 50-year-old white man, and John Dedam, a 31-year-old Micmac, were later charged in connection with the shooting.

QUEBEC EXPERTS TO DECIDE WHAT WILL HAPPEN TO CREES

QUEBEC — The provincial government is setting up a small task force to investigate the effects on the environment of the giant James Bay hydro project.

Environmental Affairs Minister Dr. Victor Goldbloom yesterday announced formation of the task force made up of 20 civil servants headed by Prof. Andre Marsan of Sherbrooke University, a specialist in environmental matters.

Goldbloom said the task force will study the effects on the Indians as well.

However, no Indian will be asked to become a member of the task force, he said.

"I'd like to involve the Indian population from the start, but there's no way of making a man of science out of a man who's lived in an isolated area all his life," Goldbloom said.

He promised the Indians will be consulted about what will happen to the homeland.

"I want the Indians' acceptance of the project," he said.

But he made it clear that since the Indians are "not men of science" apart from "their own science learned from personal experience" in the woods, their involvement will stop at "consultations."

CAUGHNAWAGA LEADER DEMANDS RESPECT FOR ABORIGINAL RIGHTS

Band Chief Ronald Kirby said yesterday some 7,000 Crees in the northern Quebec area slated for flooding "hunt and fish for a living and speak only Indian, and there's no way you're going to get Indians into the city."

But the federal government, which controls Indian lands, has not taken action against the provincial plan to flood out inhabitants and relocate them.

"The federal government doesn't give a damn about us," Chief Kirby said. "They give a damn about the Indians, always sending them huge amounts of money."

Thirty-six Indian leaders — 31 Iroquois from Caughnawaga and the rest from St. Regis Iroquois reserve near Cornwall and Huron Village near Quebec — met last week to discuss the hydro-electric project. They drafted resolutions demanding that no dams be built in Cree territory and that aboriginal rights be respected by the Canadian government.



Photos by George Bird

MicMac Chief Wysot at school door.



Wayne Golder, 13, "shrapnel" removed

Recent...Relevant

THE SACRED PIPE: Black Elk's Account of the Seven Rites of the Oglala Sioux recorded and edited by Joseph Epes Brown Penguin Books. \$1.45 postpaid. Highly recommended.

BURY MY HEART AT WOUNDED KNEE by Dee Brown. Holt, Rinehart & Winston. \$9 postpaid. It's \$11 in the book stores, but we are selling it at this price to encourage Indians, libraries, and interested non-Indians to know U.S. history as it happened. Must reading. See that your library gets it.

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Author of THE AMERICAN HERITAGE BOOK OF INDIANS



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THE MAN WHO KILLED THE DEER: A Novel of Pueblo Indian life by Frank Waters. Swallow Press. \$2.50 postpaid. A good book for winter reading.

HANDBOOK OF AMERICAN INDIAN LAW by Felix Cohen (1948 edition) Reprinted by University of New Mexico Press, this edition was tampered with by the US Government and has been out-of-print for years. Every tribal council and library should have one. \$25 from the publisher, \$20 from us, postpaid. Heavy reading, but a basic reference work.

NATIVE AMERICANS: The New Indian Resistance by William Meyer. Just published by International Publishers as a Little New World paperback. An important book by a Cherokee urban-based activist giving a depth analysis of Indian resistance on the current scene. \$1.25

THE UNJUST SOCIETY: The Tragedy of Canada's Indians by Harold Cardinal. Hurtig: 1970 \$2.75 paperback. Important on both sides of the border about why Indians must face the future on their own terms. The author is the young president of the Alberta Indian Association

OUR BROTHER'S KEEPER: The Indian in White America edited by Edgar S. Cahn. \$3.95 postpaid. A look at the status of Indians today, in a world which grinds out new injustices day by day. An expose of Indian affairs.

OF UTMOST GOOD FAITH: The Case of the American Indian against the Federal Government of the United States — as documented in treaties, speeches, judicial rulings, congressional bills and hearings from 1830 to the present. Edited by Vine Deloria, Jr. Straight Arrow Press. \$9 in hardcover (\$10 at the bookstores) postpaid. Documentation of the most significant historical encounters.

UNCOMMON CONTROVERSY: Fishing Rights of the Muckleshoot, Puyallup and Nisqually Indians. A report prepared for the American Friends Service Committee. \$2.50 postpaid paperback. Introduction by Walter Taylor. Essential reading for anyone concerned with minority rights and the opportunity for cultural diversity.

THE GREAT LAW OF PEACE of the People of the Longhouse published by White Roots of Peace. \$1. Illustrations by Kahonhes. The Constitution of the Iroquois, on which the American constitution drew heavily.

THE AMERICAN INDIAN: Selected Readings from Mankind Magazine. Edited by Raymond Friday Locke. A good reader, with chapters on Indian humor, Geronimo, Cheyennes, History and Red Power, etc. \$1.75

NEW ADDITIONS THIS MONTH

FIG TREE JOHN by Edwin Cortie. A novel of an Apache family living in isolation on the Salton Sea. Tense, exciting, humorous, and an excellent psychological description. First published in 1934. \$2.45.

I HAVE SPOKEN: American History Through the Voices of Indians. Compiled by Virginia Irving Armstrong. Swallow Press. \$2.95 paperback. 251 selections from Indians and non-Indians. Dee Brown calls it an interesting and useful scrapbook.

TOUCH THE EARTH: A Self-Portrait of Indian Existence. by Teri McLuhan. Illustrated with 60 photographs by Edw S. Curtis. A selection of quotations chosen to illuminate the course of Indian history and the abiding values of Indian life. Beautifully designed book in hardcover only. Available Oct. 27, 1971, for \$6.95 postpaid. Reserve your copy now.

OUT OF THE SILENCE. Photographs by Adelaide de Menil, text by William Reid. Book design: Arnold Skolnick. Published by Outerbridge & Dienstfrey. \$7.95. A beautiful book of photographs of Pacific Northwest carvings, with a commentary by a Haida carver. The art work of this culture, like any other, "contained the essential spirit of the individual or family it commemorated, as well as the spirit of the artist who made it, and by an extension, the living essence of the whole people. While the people lived, the poles lived." Hardcover only.

THE TORTURED AMERICANS. By Robert Burnette. Prentice-Hall 1971. \$7.95. 160 pages. Hardcover only. By a former tribal president of the Rosebud Sioux and of the National Congress of American Indians. A fifteen year history of "one reservation's wild fluctuations between salvation and corruption" plus "a plan for removal of the vultures, white and red, that have gnawed his people's vitals for the past century."

AMERICAN INDIAN ALMANAC by John Upton Terrell. World Publishing Company. \$15 at bookstores, \$13 from us. Should be in schools and libraries. A Compendium crammed full of a vast number of fascinating facts.

A CENTURY OF DISHONOR: The Early Crusade for Indian Reform. Helen Hunt Jackson's 1881 expose of American Indian Affairs in reprint. Read it to see if anything has changed in the century of dishonor which followed. \$3.75



RARIHOKWATS, Editor
ANONSOWENRATE, Layouts
CLAYTON BRASCOUPE, Artwork

plus a cast of hundreds of readers, and people from the reservation and elsewhere who help to send this paper off to you (won't you join us?)

THIS CHRISTMAS

Give them a gift

A handsome calendar, 23 x 17 inches on heavy color paper, with portraits by Kahonhes, biographies, quotations, and historical dates of significance to Indians will be ready for distribution by November 1st.

The expected price is \$2, postpaid. Order a quantity for a unique Christmas or New Year's gift, or send us a list of names and addresses for an easy way out of Christmas shopping — we'll enclose a card with your name.

Indian organizations who want to order a quantity of the calendar for local resale for fundraising can obtain them for \$1 each if they order 50 or more. Sorry — we must have payment in advance, but if you can find the cash, it is a sure way to double your money.

All funds raised will help with publishing additional materials, and in supporting the efforts of traditionalists at the Mohawk Nation and elsewhere to keep the Indian ways vital and alive.

Send your order to WHITE ROOTS OF PEACE, Mohawk Nation, via Roosevelttown, New York 13683.

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THE SOURCE?

WHITE ROOTS OF PEACE
Mohawk Nation at Akwesasne
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LONG PLAY RECORD ALBUMS

CUSTER DIED FOR YOUR SINS: an LP stereo album by Floyd Westerman, setting Vine Deloria's book to highly-listenable music. This album will be in style as long as we have missionaries, anthropologists, the BIA, and other assorted friends. \$5 postpaid.

PONCA PEYOTE SONGS — Volume One — by Indian House. Twenty-eight songs for Native American Church members and others respecting this religious music. Also available on cassette and eight-track tapes. The album is \$5.00. Tapes \$6.98. Just out in August, 1971.



It's YOUR problem

The continuation of this paper is in the hands of all who read this. Without you, it will die. With you, it will grow in usefulness for the liberation of Indian peoples, and in the removal of the poison of racism from the system which oppresses them.

We need help — and money. We have no paid staff, although we attempt to provide clothing, food, and a modest \$30 a month spending allowance to those who spend full time. We need people who will assume responsibility for circulation, for layout, for typing, even for gardening, cooking, and mailing. Spend a week, or a month, or a year.

We do not receive — nor do we want — government or foundation grants. If you value the paper, support it. If you've read this far, see below about how to subscribe, and then turn to page 47 to find out additional (and non-financial) ways to assist.

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There is no fixed subscription rate. But that does not mean the paper is free. Printing alone for this issue is more than \$1700. Postage for the month was over \$300. And then there is glue, string, typewriter ribbons, typewriter rental, etc.

Some people have lots of money, others have none. If you want the paper, we'll be glad to send it to you. If you can help with the costs, we will appreciate that. That's the Indian way — make it work.

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BACK ISSUES

AKWESASNE NOTES is available on microfilm from Underground Press Package, Bell & Howell Co., Microphoto Div., Old Mansfield Road, Wooster, Ohio 44691 OR Donald Furlong, 3M International Microfilm Press, 521 West 43rd St., New York, N.Y. 10036.

Volume One (1969) is out of print, but is available on microfilm as described above. There were ten issues that year. Vol. Two (1970) had 7 issues. Number one is out of print, but the other six are available for \$3.00. This is the seventh issue of Volume Three (1971). Number one is out of print, but a set of the other five papers is \$2.50. Single back issues are 50 cents postpaid.

DO YOU HAVE A RED LABEL?

Look on the front page at your address label. If it is marked with red, this is the last issue you will receive UNLESS WE HEAR FROM YOU. We hope you won't be angry — this is the only way we have of cleaning up the mailing list periodically. This month, it is people whose zip codes begin with 5 or 6 who get the dirty deed. If your label is not in red — even if what you are now reading has a red circle around it — don't worry. Your paper will keep on coming to you. ALL YOU HAVE TO DO IS WRITE if you are red-labelled. It is not an appeal for money, although this would be a good time, maybe, to renew your financial support of the paper if you are able.

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AKWESASNE NOTES

Akwesasne Notes is published monthly except February, August, and November, by Wesleyan University, Indian Studies Program, Middletown, Connecticut 06457.

Editorial and circulation offices are maintained on the Mohawk Nation at Akwesasne, near Hogansburg, New York, and on the north side of the reservation at Route 3, Cornwall Island, Ontario.

Postmaster: Send form 3579 and all correspondence to:
AKWESASNE NOTES
Roosevelttown, New York 13683

Second class postage paid at Massena, New York 13622

SEND ALL CORRESPONDENCE TO:
AKWESASNE NOTES
MOHAWK NATION
VIA ROOSEVELTOWN, NY
13683



"WE DON'T WANT YOUR LAW!" — Onondaga Nation and its allies protect Indian territory from invasion by New York State.

Photo by Andre Lopez

4

Iroquois Capital Threatened

The sovereign nation of Onondaga of the Iroquois Confederacy is involved in a head-on confrontation with New York State over an arrogant move by the state's highway department to enlarge a highway on Indian land.

Despite a State Supreme Court injunction forbidding the Onondagas from interfering with the construction, the Nation has held firm. Action has been deferred, however, by the state's move to avoid pouring concrete for a temporary period.

The trouble can be traced back to move after move by the Federal and State governments to reduce the sovereignty of the Onondaga people to less than a municipal power. The nation was strong enough in pre-Revolutionary War times to sign solemn treaties with colonizing governments, although their strength was somewhat weakened by the General Sullivan scorched earth raids ordered by George Washington, and the subsequent removal of part of the Nation to the British (Canadian) side of the border. Despite this, the people have kept the traditional government, constitution, and belief in themselves as a sovereign people alive and healthy.

More recently, the trouble can be traced to a 1952 approach by the state to build a highway through the Onondaga Nation's winding hillsides. The Indians were willing to be cooperative, and granted an easement over 89 acres of right of way for a total of \$31,500. The state showed the chiefs maps showing a two-lane highway headed north, and over a small median, a two lane highway headed south. The road became US 81.

The State's position is that now that it has use of the land, it can do anything it wishes with it. The Onondaga position is that the easement specifies only that the State can make repairs and improvements — not additions. Furthermore, the Onondaga chiefs point out the transaction isn't even legal under U.S. law — it was not approved in advance by the Federal Government, a violation of the American Constitution.

THE FIRST DEMONSTRATION

When the State decided to add a third "truck lane" to the right-of-way, they just started digging away. The Onondagas went to the scene on August 16th, just a dozen or two of them, and they were easily dispersed by State Police called to the scene. Only Paul Waterman was arrested, charged with walking on the highway. But that was only a scouting party.

The next time the Onondagas went to the road site, they had about 100 people — women and children included. Engineers asked the Indians to keep the children away from the machinery — they were too small to be seen, and could get hurt. But the people swarmed all over the area, and the crews were forced to abandon their tasks. State officials said they would negotiate — at the Onondaga's capitol building which is also the place for its religious ceremonies — the Longhouse.

As is protocol with the relationship between a sovereign Indian nation and the State, the Council of

Chiefs filed a formal complaint with District Attorney Leo F. Hayes, asking that he halt construction. Hayes did not act, but asked State Attorney General Louis Lefkowitz for a ruling. "I want a clarification to determine what role, if any, this office should take in this dispute," he said. The chiefs said that under existing treaties, the district attorney is required to remove any unauthorized persons from Indian territory.

"When we leave the reservation, we conduct ourselves according to state law," Chief Billy Lazore said. "So when state officials come on our lands, we expect them to abide by the laws of our Nation."

SUNDAY'S MEETING AT THE LONGHOUSE

The meeting opened with the traditional lengthy prayer of thanksgiving to all things of the Creation. The meeting didn't amount to much — the State presented its position. "Improvement," they said. The Indians presented their position, "Addition". Two State Troopers asked permission to sit in as observers. The chiefs told them they could — unarmed. So Lt. Kenneth Crouse took off his .38 service revolver, and handed it to his partner, who remained outside.

But the State did agree to halt construction so that negotiations could continue, for 10 days, at least. In return, the Onondagas agreed that the state could resume grading in the interests of public safety, for the road shoulder was then a dropoff where gravel was to be dumped. "But no concrete, and no laying down iron," they added.

The day following the state's agreement to halt work, a surveyor's team worked at the highway site, apparently trying to make up for lost time. When Indians came to see what was happening, they folded up their tripods, jumped into their trucks, and left hurriedly. All the stakes they had put in that day were pulled up by the Indians. "We told them there would be no laying of iron," one of the chiefs said.

"We waited until they left," Chief Billy Lazore said. "We didn't want any violence. I'm trying to keep things peaceful."

Abruptly, construction began again. Protesting that the 15-day waiting period had not expired, the chiefs were told by state officials that the period was only an indefinite one to exchange legal opinions, not 15 days at all. Once again, the Indians were on the highway and forced another halt in the construction.

The next move was up to Albany. What governor Nelson Rockefeller's role was, is not known. Much of the dispute took place during the Attica Prison Massacre, also involving Third World people, when state officials were busy defending the slaughter there.

A call was sent out to the other nations — the Mohawks, the Cayugas, the Oneidas, the Senecas, the Tuscaroras. Other nations also sent representatives, and young men from Indians of All Tribes who had been on Alcatraz and who were at Akwesasne for spiritual strengthening responded. Driving all night, they got to Onondaga in time for dawn religious services and the next day's demonstration.

Over 200 Indians were on the highway to make sure that the construction was not resumed. They carried signs. "Onondaga's DMZ." "Highway 81 must go." "Enough of your broken promises." Police and highway officials were notable for their absence. Reporters found departmental officials unavailable for comment.

THE COURT SIDES WITH THE STATE

Finally, sheriff's officers and troopers did arrive. They carried a paper, an injunction granted by State Supreme Court forbidding the Indians to interfere with the construction. None of those guarding the site would accept the paper. "Give it to the chiefs," they said. Police trudged up and down the road, looking for someone to take the injunction. Finally, they threw it on the ground in front of the chiefs. "We don't want your law!" the people shouted, and the legal-looking document whirled away in the wind.

Later that evening, a caravan of police cars loaded with officers invaded the Onondaga Nation, circled the Longhouse. One officer jumped out, nailed the injunction to the Longhouse door, and then took off." Chief Billy Lazore said he was "insulted" as to the way the order was served. Furthermore, the State Supreme Court is not empowered to tell us what to do on our own land, he said. "If the workers on the highway start again, we'll be there," he said.

THE INDIANS AGAIN LOOK FOR JUSTICE

Just before they were due to appear in the State Supreme Court to show cause why a permanent injunction should not be issued against them, the Onondaga Nation went to Federal Court Judge Edmund Port to argue that the state court had no jurisdiction. However, this gained only a slight delay, because almost hours after he took the case, Judge Port withdrew his order and sent the case back to the state court.

There, Supreme Court Justice Eugene Sullivan urged the State and the Indian Nation to seek an out-of-court settlement of their dispute, and adjourned the matter for three days. While the courts were in session, 150 or more Indians marched back and forth between the Federal Building and the County Courthouse, assuring reporters that they would not agree to anything less than a complete halt to all construction on their land.

Came Friday, and Judge Sullivan ruled that he could see no reason why the state should not be permitted to resume construction of the roadway. He ordered that there would be no interference with construction. The defense table in the courtroom was empty: attorney Omar Z. Ghobashy of New York City, retained by the Onondaga Nation, had asked for an adjournment to be agreed upon by State Asst. Attorney General Gordon H. Mahley. Mahley declined.

The Indians had reason to have no confidence in the court. The last time they were there was when they sued to keep the state of New York from charging sales tax on the reservation. The court rules in favor of the Indians, citing their sovereign status. The state appealed, and even the higher court confirmed that

the state could not tax on Onondaga Nation land. The case, *Pierce vs. New York Tax Commission*, was then completely ignored by state officials, who claim it applies only to Indian made goods sold by Indians on the reservation.

"It looks like we won't get any justice in the courts any way, so we'll be out on the highway in force on Monday," Billy Lazore was continuing the fight. "What the court says doesn't matter," he said, "because the Onondagas are a separate nation, governed by separate laws."

Indians from all over the country began to gather about the Longhouse, camping in tents and temporary housing during the weekend, waiting to see whether construction would begin on Monday. For reasons they did not announce, the State officials said that there would be a delay of a week or ten days before construction would resume. That would be about October 1st.

"We're tired of being legally tricked out of our land, and we've decided to stand for our rights. This is primarily a moral issue. We're down to a four-mile

by six-mile reservation and we're not going to give up another inch. We're not going to back down no matter what they do," said Oren Lyons, another royaner.

"We will do everything necessary to protect our land."

While all of this has been happening, a committee of the New York Legislature has been having fact-finding hearings on reservations all over the state for discover what is wrong with the "Indian situation." Their earlier report had some good recommendations to bring state officials in check, and many Indians thought the committee was at least well-intentioned, even likeable. But some things they were for were turned down by their colleagues, and others by the governor. Many problems they found are not legislative at all, but deal with the morality of New York's peoples.

Still, there seems a certain uselessness of having a hearing while the state is running roughshod over Indian land and rights. Clearly, the writing is on the Longhouse wall.

HELP

Have your senator or congressman demand federal intervention as the Constitution requires. Do not accept a reply that it is a "state matter"

If you live in New York State, phone or write Governor Nelson Rockefeller in Albany and urge that he cancel this unnecessary construction immediately — to preserve the State's honor.

Give your support by writing The Onondaga Nation, via Nedrow, New York (Box 158)



William Lazore, Royaner (chief) of Onondaga Nation reads Indian statement.

Right, New York State officials for Highways survey the situation.

Photos by
Carl J. Single,
Syracuse Post-Standard



Editorial:

Perhaps it is foolish to talk of "warfare", "guerilla-type action", and similar militant actions. But we post the question to Indians and non-Indians alike: what are the Indians supposed to do? Should the Onondagas just let the State walk away with their land? Should they carry picket signs? Should they link arms to block machinery and all end up in jail? How far does the white establishment want to push? That's as far as Indians will have to go. The burden, if there is bloodshed, violence, damage, is on the governments — not on the Indians.

To Citizens of Non-Indian Governments

This portion of the editorial concerns you. We ask why it is that the Indians must almost single-handedly fight against the immoral and often illegal actions of your officials and government. If you are concerned, then it is you who should deal with your own political figures, rather than sitting on the sidelines and cheering for the Indians.

In the Chicago Indian Village struggle recently, it was the action of a Concerned Citizens Committee that put the pressure on the police, on the county board, on the federal government and prevented a violent confrontation. On a practical — but secondary level — they helped with food, clothing, shelter. But most important of all, they put themselves as a protective cordon around the Indians so that if the police attacked, they must first go through their own neighbors, children, relatives, and taxpayers. True, there are always a handful of Quakers and a few other people who come to the aid of the Indians. In fact, their presence has almost come to soothe the conscience of the 99.99% of the people who don't show up. But what we call for here is not for medics to bind Indian wounds, but for all people — for their own sakes — to see that their officials behave as they want them to behave.

To Citizens of Indian Governments

There is a temptation to confront the government, the police, on their terms. After all, our children have been

taught in white schools such precepts as "standing up for your rights" and "don't back down". It seems that if the opposition can call the battle, name the battleground, and the choice of weapons, though, the Indians are sure to lose.

On our own terms, maybe we can get somewhere. First of all, we know of a spiritual power, a knowledge that comes from working in harmony with the things of the Creation. We should use it. White folks laugh when Indians do a "rain dance", and think it some sort of a show. But that is the kind of power that can be helpful to us — if we are pure enough to use it.

We needn't be bound to the rules of conflict we've learned from the white man. Attack and retreat, occupy and get out, hit and run.

If we have a defeat, or people jailed, or injuries, we should not act with vengeance. Our emotions could blind us. We have time on our side and when we have our affairs in order, we can deal with the situation well.

It is a system that oppresses Indians, not individual families, ordinary people like ourselves, small farmers. Our efforts should not be directed against them, but against the power of the system, including large corporations who show little concern for Indian peoples.

We need not work together in one common cause, for no matter how many people we can gather, the other side can always gather more. Different groups can go into action on different causes on their own initiative. Even if the trouble is on a highway land grab, school boycotts, land occupations, and a variety of other actions will cause the other side some confusion, and give us more cards to play with.

We should always deal in the unexpected. When one type of action is expected, we should do something else. When we should be one place, be at another. We should engage in struggles that we can win, and disappear from those that are losers. Filling the jails, or getting heads bashed is a useless waste of badly needed personnel and leadership and means having to fight legal battles in the courts — back again on the rules laid down by the "other side."

When the other side is on the alert for us, we leave him alone. When he relaxes, we surprise him. When they are angry, we remain calm. When they calm down, it's time to hit. When we can use our heads, we can save our muscle. When we need to use our muscle, we can save our lives.

We should remember that we are not putting on shows for the six o'clock news, nor making the headlines that will sell the newspapers. We are instead thinking of the unborn generations, and doing what we can so that they will be able to live the kinds of lives that the Creator intended human beings to live.

We should not announce to the public — and the media — our plans. We should always keep to ourselves our numbers. We let the other side use their imagination and play on their uncertainties. Should our plans be discovered, we change them.

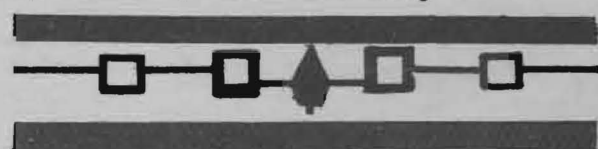
We never issue challenges. We just act — not talk. And when we are challenged, we must pretend we have nothing to be upset about, nor any desire to fight.

When we are tired, we rest. We should spend more time figuring how we can get out of situations than figuring what we will do in those situations. Why get caught and trapped?

We should know our friends. The Army has had infiltrators spying on the Washington State Indian fishermen, and the FBI would like to be everywhere. But if you find out you've got an informer among you, just keep still. Maybe the next one they would send will be more clever. Keep him busy, give him lots of information — most of it false and carry on.

We should watch for the provocateur — he's the guy that will urge you to use violence, plant bombs, and is usually talking pretty strong. But he won't be arrested with you, 'cause he's the guy that calls the police.

This is not a call for violence, a declaration of war. It is security for uncertain times, a back pocket manual for use under fire. We know of no instances of Indian invasions, of unprovoked Indian attacks, of Indians stealing white people's lands. But we do know of a people who behave that way. If the tone of this editorial is offensive, non-Indians have every opportunity to see that enough justice, morality, brotherhood, and ordinary decency will prevail. It is only then that talk of militancy will have no meaning.



interview: OREN LYONS

"Some day
you are
going to
grow up
enough to
ask us for
our help."

(Mr. Lyons is a roianer (chief) of the Onondaga Nation. There, near Syracuse, N.Y., his people have been able to keep the traditional government the only power on the reservation.)

SMR: One of the reasons you've given for wanting to get your children out of the high schools is that you don't want them to be involved in the "moral disintegration" of white society. Could you explain that?

LYONS: Your schools have a lot of problems. We are trying to keep our kids shielded from things like this, particularly from drugs. And of course there is the aspect of discrimination, which is difficult to live with. If you don't have to do it, why do it?

SMR: Do Indians want to isolate themselves from white society completely?

LYONS: I think it's impossible to isolate yourself from white society. Let's face it, we're surrounded. There are 200 million white people here and our numbers are only one-half of one percent of the population of the whole country. Just looking at it from a practical point of view you can't do a thing like that.

However, as things stand at this point, particularly with the Iroquois, we contribute to your society in almost all our ways of working. Your bridges and your buildings are all standing because of our men. Most of our people work in some sort of a job downtown. Just about everything you can think of that goes on in this community our people contribute to. Yet we don't get anything back from the taxes that are taken from our pay. We just coexist. There's no reason for what you term "assimilation." We don't feel that we should give up our identity, our religion and our heritage for the privilege, of ... of what? There wouldn't be any gain to our people. We would lose our land base. We have our own territory out there that our fathers and our grandfathers and our men way before us have laid down a lot of blood for. It's a great territory and it's a great heritage. We don't intend to give it up now.

SMR: What sort of problems have you encountered in your dealings with the state and local governments?

LYONS: We're a sovereign nation and have been recognized as such always.

But the state refuses to see this because there is a great deal of land involved that it wants to have title to. Due to our belief in mankind, I guess, the treaties that we had in the past were written or else just kept in our memories. If they were written, we put them in the hands of whomever we were treatying with. "This is your manner of keeping records," we said, "you keep it." But now you can't find these records. They just "disappeared" or "never existed" or any number of evasions. But now we know better.

This is the sort of thing that has happened. New York was a colony, and so was Massachusetts and Virginia and Pennsylvania, and they all existed before your federal government, and that idea, by the way, came from us. Benjamin Franklin got the idea for federalism from the Six Nations.

During the Revolutionary War we had treaties with England. Now we don't give up our treaties that easily. The fact that you were fighting amongst yourselves had nothing to do with our treaty. Many of you said later, "Why didn't you jump on the bandwagon of the revolutionaries?" Well, first of all, it was questionable who was going to win, and second, we had a treaty with England. We had never violated it and didn't intend to.

The Six Nations took a stand of neutrality. They said they would not move as a confederacy, which they didn't. They said they would not hold their young men, that they would go whichever way they wanted to go. That is our way. We don't have a draft, we don't have armies or things of that nature. A man is his own boss and he can do what he wants to. It's up to him.

Consequently, you had the Mohawks with Joseph Brant fighting directly with the English and you had the Oneidas totally on the side of the colonies. There was a split. There were a lot that didn't fight. General Sullivan was sent through by Washington. He went and destroyed the villages, destroyed a great deal of crops, but he really did nothing more than to rile the Six Nations, because they consolidated again. Some said that they fled to Canada, but that's not true. They came back very strongly, about 1500 or 2000 warriors, and they just raised hell. Their war was going very well for them by the time the English gave up. There was nobody in Pennsylvania and New York and all the way to Albany that was winning anything but the Six Nations.

But you don't find this in your history books. You are told that they all disappeared into Canada. We never left our territory here. Onondagas have never been gone. We weren't beaten, we weren't chased.

Our brothers out West - the Potomac, the Chippewas, the Miamis - all of those people out there were waiting to fight alongside us. George Washington knew well enough that he couldn't face a total Indian war, particularly if we allied up with everybody else. So he made a treaty, the Fort Stanwix Treaty of 1784 in the place that is now Rome, N. Y. What this treaty did, in effect, was to set boundaries for the territory of the Six Nations. We saw the situation for what it was and we said, "For this amount of peace, for the price of peace, we'll portion off these lands and keep them. And then we sold Ohio, Pennsylvania and Virginia over to the Colonies."

But during this time there was a great deal of expansion to the West. As payment to some of your Revolutionary soldiers they gave them lands without asking the Six Nations. This got pretty bad because a great deal of people were coming through our territory. We had set the boundaries with the federal government, not with New York State. The federal government, in their treaty, said that no treaty would be binding unless a representative of the federal government was there, and that all lands that were going to be sold would first be made available for the federal government to buy, and if they didn't want it, then the state would buy it or whoever was after it. In 1971 all of this was ratified in your Congress. It had nothing to do with New York State. As a matter of fact, George Washington wrote to New York State and said, "Cease and desist," in handwriting. "Don't treaty with these people because it is illegal." Now that's down and that's New York State. But all the hungry people couldn't keep their hands off the land.

SMR: Could the Indian ever understand the white man's greed?

LYONS: Yes, he understood it eventually, but it took him some time. Generally, it would be about 20 or 30 years. You can just go through history and see it, the way people would say that about 20 or 30 years after the whites arrived there would be a fight with the Indians. Just about every time. It just took us that long to understand what was happening. Your value system and our value system are different. We have a great deal of veneration for our lands. Our religion and our heritage are tied up in it. Our law states that we must preserve a place for our children, for the coming generations. This is the purpose of our government: to insure that our seventh generation will have a

have any sense of nature. You look at a huge redwood in terms of board feet and think how many houses you can get out of it instead of what it is, a living creature. Your people who own big corporations pollute the air. For not too much money you could put some sort of device on that would help to stop this pollution, but they won't do it. They won't spend the few dollars it takes because it is just too precious to them. They don't realize what they are doing to their own grandchildren, what they are leaving them. And they don't seem to care.

Down in the Hopi territory they are strip mining the earth. The same company that strip mined Appalachia. Now down there the level of the water table is life and death. They grow corn. It has taken them centuries to find places where water is close enough to the ground to grow in that desert. If that water table drops two inches, that's the end of their cornfields and their way of life. But the Peabody Coal Mining Company says, "Well, why don't you come to work in a coal mine and make a lot of money and save it and then you won't have to work anymore." They aren't thinking about their children. They're raping the land and taking their water from a coalition of power companies. The pipeline runs from the Black Mesa over to Nevada. A huge 7-story smokestack pumps out something like 140 tons of you-name-it into the atmosphere every day and they want to put up five more such industrial plants and use the Colorado River. They figure in about three or four years you won't be able to see across the Grand Canyon because of the pollution in the air in a place that now has the purest air in the country.

SMR: Yes, but they won't let that go through.

LYONS: It's going through. They have been working at it for 10 years now.

The slurry line is pumping coal through it now. The country doesn't know about it. Nobody knows about it. And where have they gone for the power and the water? Where are they digging? Right on Indian land. Where are they building dams? Right on Indian land. Why? Two purposes: one, it's cheaper and two, it get rid of the Indians.

SMR: Well, if this is the case - and it seems that it is - what do you suggest we do to get ourselves out of this mess?

LYONS: You need an example to follow, and that's what we would be - an example. What you are going to have to do is to find a different form of life structure, I think, in your government. You are going to have to make do with a lot less. Luxuries are just going to have to be dispensed with. What do you need all these plastic toys for? You

"Everything has a place. The only one that is not performing correctly is the human being."

place to live and will have things as we have them, and that we should leave them as good as we found them.

SMR: That idea really isn't ingrained in white heritage at all, or if it was it's been lost.

LYONS: Your land base is really more of a dollar base. Your security lies in the bank. White people can very easily move. I.B.M. will send them down to Texas and they go. About three years later they send them to Nevada and they go there. Wherever. They'll buy a home and settle down. It's a very loose kind of living, a rootless type of existence. You just pick up your security, which means you transfer your funds from one bank to another, and you are all set again. But our existence is not that way. You don't see Indian people moving around that much. We do a lot of traveling but we always know where home is. You will certainly never see Indian people traveling to Florida to die or retire. It's just not our way.

You're in a great deal of trouble. You're asking a lot of questions and you are looking for answers. If you continue on the course that you are going, as far as we can see, it will lead to destruction. You've killed the water, no fish can swim in the water. You've cut a great deal of timber and you are running out of wood. Were you left to your own devices, you'd probably cut it all if the government didn't put some kind of restrictions on you. You don't

are just blanking out your children's minds. You're not letting them develop and do their own things. You need to just get back to one another. You're building a society of fences, of small states that goes right down to family states. Were somebody to be thrown out into the street down the way, it would be very rare to see somebody else take them in and care for them.

This is really a very individualistic society, and people just build up their own insurance policies and they get their own lawyers and their own deeds and they get everything to safeguard themselves. Against what? Why do they need all this? What are they protecting themselves from?

An Indian is a realist. He sees things the way they are. He knows that you are going to die. You do the best you can in the time you have. It's got so now that people have come to the point where they don't want to face death. In California they have mortuaries that they call "slumberland." They sit the body up. He's not dead, he's not gone away. He's just sitting there. That's a tremendous, amazing escape! They can't face the reality that the man is dead. This to me is an indication of white society and its inability to look at things as they are. What does everybody do in your society when the man goes to work? What does the woman do? She goes shopping. Everybody goes shopping. They have huge stores that are getting bigger and

smr



DEAN.....FRANK E. FUNK
 PUBLIC INFORMATION.....MARTIN FASS
 EDITORIAL ADVISER.....L. L. SMITH
 EDITOR.....JOHN M. CADLEY

Published monthly by University College, the continuing education college of Syracuse University, as a service to those who share special responsibilities for the solution of public problems and the improvement of community life.

bigger, and they have tables with great lengths of brand new things, piled high. All kinds of material things, all new and shiny, with all different prices on them. What is this? What sort of an existence is this? What are they filling their minds with or what are they refusing to look at?

"An Indian is a realist. He sees things the way they are."

SMR: Well, the fault is pretty much with everybody. In order for the American economy to keep moving the way it's structured right now people have to consume.

LYONS: Well, it is going to come to a point where the system has reached its maximum, and it's probably there or very near there right now. It will just spill and it won't work anymore. It will fall apart. We've got a lot of people in this world now, more than there ever were. And 30 years from now - stand back! Problems are coming and they are going to come hard, and they are going to become more pronounced and more devastating. Somebody has to begin to make plans for these new people. What's going to happen? I don't know. I think that we should begin to respect one another and acknowledge one another so that we can exist. You're a white man and I'm an Indian. These are obvious differences. You look at it and you see it. They are neither good nor bad. It's a reality. I guess some would call it naive, but it's not, really. My aunt mentioned this to me the other day. She was trying to explain this thing to me - there's an Indian word which means good, *o-yah-na*, and the Indian person is always using it for everything that he sees. No matter what he sees it was always good, *o-yah-na*. "That's good."

SMR: How is your religion different from Christianity?

LYONS: Basically religion is supposed to help you. But from what we observe you don't do too well with your religion. The Indians believe their religion and they hold to it. There are several very basic things that Indians can't understand. One is how a child could be born into sin, how a newborn babe as pure as the snow could be condemned. This is ridiculous. What he becomes he'll learn, but he comes in as a pure being.

Another problem is what your people say is good and bad. You call all the good things bad. Like the love of one another, of sex, enjoyment of one another. That's not bad at all! The young people of today have broken away from these precepts, but their fathers of the Victorian era and the Puritan era... heavens! You couldn't do anything! They came here and looked on the wilderness as a vast place of the devil, to be cleaned out. They didn't see it as a beautiful forest. It's all in the eyes of the beholder and his ideas. It was a sin for the Puritans to enjoy anything, and this still hangs on. You had to work hard, and if you didn't that was bad. The Indians weren't noted for hard working in that respect, so naturally they became bad. They didn't give the Indians any credit for their own religion so they began to teach them otherwise. They mixed up a lot of people. I think they did a good deal of harm. They said that there is one God, yet they were always having a fight over who was right about Him. We could see that there was a great deal of conflict among them and that they weren't sure even though it came from the same book. They still argue.

SMR: Do you believe in God?

LYONS: We believe in a Creator, a giver of life.

SMR: Could you explain the controversy over the wampums?

LYONS: Well, you have to understand how the wampums came to be. Early in 1600 when the Dutch came, they were in bad shape. They were persecuted and they were running, and they came to a strange land like babes. They couldn't fend for themselves, they were helpless. So we helped them. To put their minds at rest we made a wampum belt called the two-row wampum. It is just a long, white belt with two rows of purple beads. This belt takes a good deal of interpretation, maybe two days to interpret all it says. Basically what

it says is: here are two rows of purple beads. This one represents you, the white people, your government and your religion. This other row represents us, the Indians, our government and our religion. Notice that the two run side by side. They don't come together. They are both the same size, one is

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neither bigger nor smaller than the other. We give you this as a token and treaty of understanding that you will be allowed to prosper in your own manner on our land.

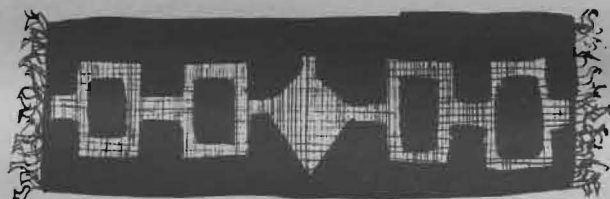
To every people we have handed the same belt and said the same thing. This belt is unfinished at each end, so by and large you could add the black people and the yellow people as well.

Now at that time we were very powerful. Today it's the other way around. All we ask now is that you abide by this belt. It's the basis of our confederacy.

But the Department of Education insists on keeping the belts, and for men of education I think this is a peculiar stand. It doesn't say too much for their understanding of other people. "This is for the good of the people, it belongs to all people," they say. It doesn't belong to all people! It belongs to the Six Nations. The wampums belong to us. They don't belong to everybody. If they had never left our hands they wouldn't belong to everybody.

SMR: You said once that the land we're sitting on legally belongs to you, but how can we give it back now?

LYONS: Well, we're not unreasonable. We're practicable. We always have been. That's why we exist today. I think first of all you have to understand that the policy of the federal government is "assimilation" of all Indians - a termination of their identity. I don't know how you "terminate" an Indian, but they've done it on several occasions. Basically this is motivated



by the rest of the land that we hold, and also 370 treaties that they are obligated to. I mean, if there are no more Indians then there are no more treaties and there are no more obligations. It's as simple as that.

Their first solution was extermination, and they almost did it. They exterminated the buffalo specifically to bring the plains Indian to his knees. That was government policy - an almost impossible task but they did it in 15 years! Fantastic! They killed all the buffalo.

In 1952 Eisenhower's administration had gone totally to a termination policy. Somebody just went to Congress and said, "We're going to terminate the Indians!" This became a great move in his administration, and they terminated the Klamath Indians, the Minonies and several others. You go and look and see these people now and you see what has happened to them. It's ruined them completely. They don't have any land left. It's true the government gave them money for their land - as much as \$50,000 each - but that was gone in a couple of years. We can't hold money. It's like water in our hands. And we don't value it to that extent. I mean, you work, sure, and you need money here and there, but you use it for what it is, a medium of exchange. It doesn't become a means to your life.

One of the saddest things I ever saw was in Hawaii. I had gone to Japan in 1968 to represent the American Indians at an exposition sponsored by the federal government. Coming back I stopped in Hawaii and I saw this busload of people. They were going to a luau or something and they were all dressed in these bright colored shirts and hats and leis around their necks. This was a great occasion for them. But they were all 60 or 70 years old. Three were in a wheelchair. I looked at them and I thought, now they must have saved almost all their lives for

this trip, and it's going to be over in a week, or two or three. This is the point of an existence? All their lives they must have worked and saved for three weeks! They weren't even sure what they would find when they got there. They thought that this is what they were looking for and maybe it was. Maybe it was well worth it to them. I don't know. But to me it was a sad statement when people's purpose in life is to work for that.

I don't understand a lot of things. There seems to be better ways to do things, though, to my way of thinking.

The young people in America today are a breath of fresh air to us. We really like them. They have honesty about them. They are searching. We don't have the answers, but the answer is always very close to the man who is asking the question. And we find that now we are on common ground. Suddenly we are allies again after a great deal of time. The American people and the American government are two different things. The government has completely lost touch with the people, it's just become too big. A great deal of it is because the American people are lazy and don't use the functions that they have in their government. I have spoken with a lot of young people. An amazing thing I find is their almost total ignorance of how the government runs. They don't know anything about it. We know more about it and we don't even vote. You should know these things. If the American people wanted to, they could change things in one election if they were to rise up as one, because they do have the power. The power is the people. They have the ability to do it, but the question is do they want to? What do they want? And here's where I think your conflict is.

It's true that we feel we have a great deal to offer you. We have said this a long time. Someday you are going to grow up enough to ask for it.

SMR: You look on the earth as a mother. Can you explain that?

LYONS: We have names for everything. The moon is grandmother. We use this terminology in order to come closer to

them. It's a figure of speech. It's a view of nature that everything springs from the earth and from the sun. Without these we wouldn't exist. We feel that everything, all nature and everything that makes up nature, has its particular place. All the animals and the creatures of the world are performing their duties the way they were supposed to.

Now we feel that they are here for their own happiness and enjoyment. They don't exist particularly for us. Certainly the hunt and the chase are part of life. You watch a lion or any creature - it's life and death. Life and death every day. You're not going to get away with a non-death type of life because it is undeniable that you're going to die. The rabbit keeps the fox alive and the fox keeps his predators down and keeps the mice from getting to be too many. Everything has a place. The only one that is not performing correctly is the human being. He has a tendency to place himself right on top of nature rather than where he belongs, in between the mountain and the ant.

Indian people were not really naive when the white people came here as much as they were simple. They were able to see much like a child is able to see things, without a great deal of clutter in their heads.

The Iroquois: An occupied nation Syracuse, N. Y. 13201 THE POST-STANDARD

If I were to list all the injustices done to the American Indian in this state, as well as the other 49, you would have no room left to print today's news. Since the first white man set foot on this land, this country has been built on lies, broken treaties and aggres-

sion. The latest in our series of conflicts with the Indian concerns the construction of a truck climbing lane on Route 81 in Nedrow.

The question is whether or not this land constitutes an improvement or an addition. In any case, it's about time the white race suffered a little inconvenience and stopped cheating the Indians out of what little land they still possess. Let's do something for our country that our children can be proud of for a change.

A Concerned White
J. HATTON,

Please add my concern to that of J. Hatton (Aug. 24) who so beautifully asked that New York State contribute something worthy of white pride to our Iroquois (Onondaga) neighbors.

Some past actions, about which we have been brainwashed for many generations, are currently coming to light. Let us not add to them.

And how about an investigation of massacres which have occurred in this hemisphere, as it was being conquered, and its people - a brave, beautiful and brilliant people - exploited?

RUTH GERRISH

In answer to Ruth Gerrish's letter (Sept. 3) of concern for the Iroquois Indians, what good would an investigation of massacres which have occurred in this hemisphere do for anyone?

There are millions of people who have come to this hemisphere in good faith. Are we forever to be chastised for history?

No one denies that the American Indians were here first. No one denies that they are brave, beautiful and brilliant. But then, aren't we all?

BLANCHE MARSELLA

In reply to Blanche Marsella (Sept. 9), who stated "Millions of people have come to this hemisphere in good faith" - true! And in just as good faith have fought to eradicate Indian culture and, both interestingly and currently, land possession. The attitude expressed is typical of the profit-minded people who trample over Indian dignity and ownership to obtain white economic and psychological supremacy.

The smug ability to overlook past and present injustices exemplifies the lack of understanding of Indian heritage and culture that destroys Indian self-respect and continues economic and spiritual deprivation. Maybe no one denies the American Indian was this country's first inhabitant, but quite obviously the only Indian America ever cared about was the one whose face they ironically enough stamped on the nickel.

KATHLEEN WALKER

In regard to the Onondaga Indians' fight to save their land, I hope our government

will not make me more ashamed of my ancestry than I already am by taking this land.

If Syracusans would read the book on the "Black Hawks War," which relates repeated examples throughout our American history when land was taken from Indians through unfair dealings or force, they would - if they have any sense of righteousness - go out and stand side by side with the Onondagas in protest.

ASHAMED OF MY FELLOW
MEN

Sept. 3, 1971

Sept. 9, 1971

Sept. 15, 1971

Sept. 23, 1971

Aug. 24, 1971

We, the chiefs, clanmothers, and people of the Onondaga Nation, with the support of the Hohenushonnee, the Six Nations Iroquois, and many other Indian Nations who are presently at Onondaga in support of our fight, are forced to reluctantly make the following declaration.

As the result of the evasive tactics that we received by both the New York State Supreme Court and the Federal Court last Tuesday, we agree that it has been futile to rely upon the Federal and State Governmental heads of departments to abide by their own laws when we look for justice. The State of New York attempts to assume jurisdiction over the Six Nations, with the tacit approval of the Federal Government. We, in the same vein, reject this. Always have, and always will. But where are we to turn for justice? Who will stand for us in these matters? Where will we find the simplicity of truth and right?

The Onondaga Nation had agreed to allow the State to build a highway through the Reservation Land. This was accompanied by a map showing a two-lane highway running North, and a two-lane highway running South. This is all that the Onondaga Nation had agreed upon. New York State is now coming to our land to lay more concrete and now they are redetermining what the contract states. The piece of paper that the white man writes states one thing today, but tomorrow it will state something else. To defend his interpretation New York State goes into court asking sanction for their actions. If the court acts against him, he disregards the decision, as in the case of *Pierce vs. New York State Tax Commission*. If the court acts against him, he disregards the decision and continues as his first thought.

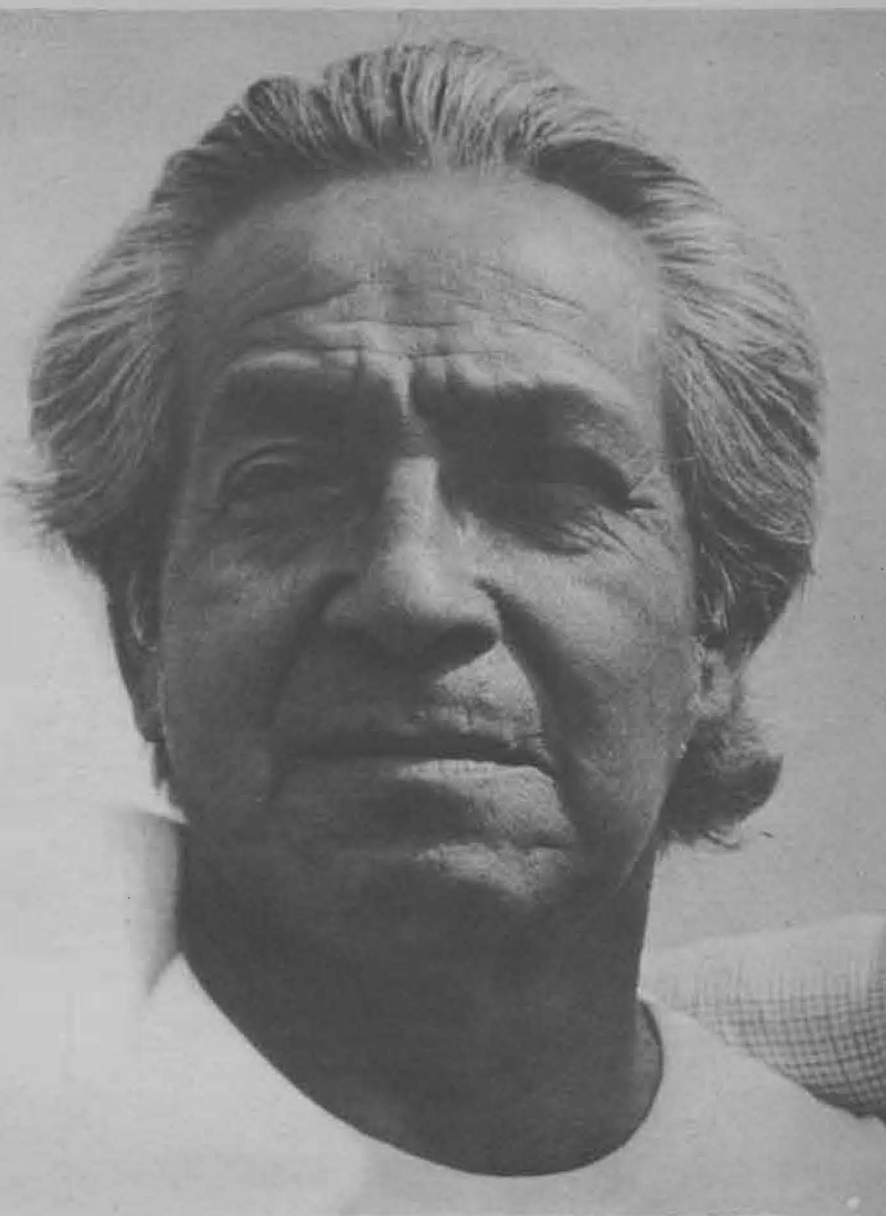
We, the Six Nations Indians, have our own ancient laws that have governed us for many centuries and when anyone enters our territories they become subject to our laws. We now step from the Court onto our territory under the protection of our Great Tree of Peace.

The Onondaga chiefs and people of the Onondaga Nation refuse to compromise away our Indian Lands, for if we do, we will have nothing left to compromise.

We are tired of this constant erosion of our territories by governmental legislation and legal trickeries. We now appeal to the people of the United States and to the people of the World to support the Onhgwahoway, the Native People of this land in our stand, for justice. It is time that the basic right of human dignity be recognized and that the people of this land take the first step in this direction.

Onen.

The Onondaga Council of Chiefs



photograph by Ted Hetzel

Atotaho, Royaner of the Onondaga Nation

the village VOICE, August 26, 1971

8

The Roosevelt raid: Red is for Indian blood

by Suzan Shown

"To recognize the Indian ownership of the limitless forests and prairies of this continent—that is, to consider the dozen squalid savages who hunted at long intervals over a territory of 1000 square miles as owning it outright—necessarily implies a similar recognition of every white hunter, squatter, horse thief, or wandering cattleman."

—Theodore Roosevelt

In the early morning hours of June 14, paint the color of spilled blood was poured on a statue of Theodore Roosevelt sword-pointing the way to the American Museum of Natural History; "Return Alcatraz" was

scrawled at the base. Roosevelt, elevated and supreme with hand poised above gun, is flanked by Red and Black men at boot level in postures of subservience. The museum is New York State's memorial to Roosevelt.

Arrested were Gerald Crane (Sac-Fox), Gus Grey Mountain (Navajo), Maria Helena La Raque (Haitian), Charmaine Lyons (Cherokee-Seneca), Ray Spang (Northern Cheyenne), and Blanche Wahnee (Kiowa-Comanche). Grey Mountain: "Everything that happened to our people this month, like always, was ignored, but everyone knew every stupid detail of Patricia Nixon's damned wedding. This is

racism and that statue is its symbol." Lyons: "If they want Roosevelt they can have him, but I want the Indian removed from that statue." La Raque: "The statue is just another symbol of the white, death-spreading culture. White businessmen in Brazil are following the pattern of the white settlers in America, pushing for integration but actually exterminating the Indians of Brazil."

Theodore Roosevelt: "The most ultimately righteous of all wars is a war with savages . . . I don't go so far as to think the only good Indians are dead Indians, but I believe nine out of every 10 are, and I shouldn't inquire too closely into the case of the 10th."

Museum officials refused to discuss an out-of-court settlement and persisted in pressing charges. The museum, a shrine dedicated to the study of past and decaying civilizations and the preservation of their remnants, seemed to want to make an example of the demonstrators.

Thomas Jefferson: "It may be regarded as certain that not a foot of land will ever be taken from the Indians without their consent."

A massive letter-writing and telephone campaign was launched. "Dr. Nicholson, museum director, please." "In reference to what, please?" "I am an American Indian. . . ." "Dr. Nicholson is out of town until August 2 and cannot be reached." Odd: the hearing is July 30.

But, but, the statue . . . Roosevelt . . . Alcatraz . . . Black Mesa . . . Hopi termination . . . the violence of hunger and . . . "Well, you know, dear, I have worked at this museum for many years, and I never even noticed that statue." Now you've got it!

Thank you. Thank you for your help. Thank you for offering to dismiss all charges on the day of the hearing, only a month and a half after the fact. Four hundred eighty-nine dollars for a bucket of paint is a sure sign that the recession has hit. So, on July 30, the museum received "damages" for the statue with pigeon droppings on its head and "Cindy Loves Billy" at its base. The check was signed under the bronze "In God We Trust" and the American flag—bars of red for Indian blood, background of blue for European immigrant blood, and stars of white for the whiter-than-whiteness of America.

American white star, John Wayne: "I don't feel we did wrong in taking this great country away from them. There were great numbers of people who needed new land, and the Indians were selfishly trying to keep it for themselves."

Theodore Roosevelt: "The most vicious cowboy has more moral principle than the average Indian."

FROM THINGS
SAFETY
ENCYCLOPEDIA

WHAT TO DO IN CASE OF AN INDIAN RAID

Form a circle. No not with a pencil—you idiot! With your bikes if you happen to be bicycling or with your autos if you happen to be out driving. The Apache will never attack during daylight. The yellow heathens. On the other hand, the Comanches (a strange people) will. (Form a circle!) Oh, yeah. If the driver of your vehicle is dead drunk at the wheel, you have nothing to worry about. The average Sioux will make right for your



bottle, usually by passing the women and children. It matters not to them that the stuff you have is J&B and cost you a cool \$7.75 a bottle. Another good precaution against Indian raids is to have everyone in your party wear a forked tongue. Boy, do those redskins ever hate people with forked tongues. (You can buy a forked tongue in any reputable delicatessen or if they're out, a shoe store

might have extra tongues.) If you're ever put in the uncertain position of being scalped, whip out an unbreakable treaty. And tell them the Great White Father in Washington will see that they get lots of goodies. But, by all means, form a circle. That'll work. If General Custer had formed a circle, he'd still be fighting Indians today. I DIDN'T SAY IT ALWAYS WORKS.

from the Long Island, New York, newspaper, *Newsday* August 23, 1971

(Akwasne Notes wrote a letter of protest against this piece. This is the reply they got.)

Newsday

550 Stewart Avenue, Garden City,
Long Island, New York 11530

Francis Wood, Reader Service Editor

Gentlemen:

I'm sorry you felt offended at Larry Gore's presentation. It was not, of course, intended to be an insult of any kind, but rather a wild exaggeration, based on the tired old cliches of the past. The sheer absurdity of it is designed to provide readers with a chuckle in the same way as any harmless, ethnic joke making the rounds today. I see no setback in the relations between Indian people and the citizens of New York. . . .

(signed) Francis Wood

Controversy on Indian Fishing Flares Anew

Michigan sportsmen and "conservation" officers are having a hard time getting used to the recent State Supreme Court decision that Indians indeed have special fishing rights.

Last April, the court ruled that Chippewa William Jondreau, arrested for catching four lake trout out of season at the L'Anse reservation on Keweenaw Bay in Lake Superior was entitled to do so under an 1854 treaty.

Jubilant, Indians commenced fishing, facing hostilities from Department of Natural Resources officials, white vigilantes, and some sportsmen's clubs.

By August the opposition was noisy, and Attorney General Frank Kelley was persuaded to ask the Supreme Court for a "rehearing" to clarify their decision. The court's clarification only muddled the waters more, it seems.

"The decision is clear and is applied to the Chippewa Treaty of 1854 only. It reserves under article two to the L'Anse and Vieux de Sert bands of the Chippewa Indians the right to hunt and fish on all the unsold lands in certain specified townships in the Keweenaw

Bay area only," the court said curtly in a note.

Deputy attorney general Leon Cohan pointed out that the court had made clear the limiting aspects of its decision. But he also added that other Indians had other treaties, and that although the court's decision was limited — for that was the way it was presented to it — the precedent would apply across the state. As one state official commented, "That's the same as saying that busing decisions in Alabama have no application anywhere else in the country."

Richard Helmbrecht, appointed by the governor to head a commission to resolve the angry conflict between Indians and sports fishermen, was unhappy. "The court was asked to rule on commercial fishing, but the court didn't do that. It threw the situation back into a legal limbo," he said.

Meanwhile, in Grand Rapids, Michigan United Conservation Clubs were seeking a court injunction cancelling out all special fishing rights for Indians. They claimed that the rights were concluded or terminated and

that state laws applied.

And so — for the third time — the Supreme Court was being asked to consider the matter. Governor Milliken was reported to have urged the State Supreme Court to take immediate control of the Grand Rapids case. This rarely used executive power would short-circuit having the lower court make its ruling, with either side no doubt then seeking an appeal.

An ally up until then, State Representative Michael Dively appeared to desert the Indians. He was proposing that an agreement be reached that the Indians could fish and hunt for their own food, but could not engage in commercial fishing. "It may be a sellout of the Indians," he said. "But I hope it is not. Once this thing gets into court, I'm convinced that the Indians are going to lose."

Net-cutting and loss of equipment, apparently the work of white vigilantes, continued. However, one action backfired. The head of a University of Michigan program studying Grand Traverse Bay said that more than \$5,000 worth of equipment had been destroyed. "They must have thought the equipment belonged to Indians," Dean Arnold, director of the research program said.

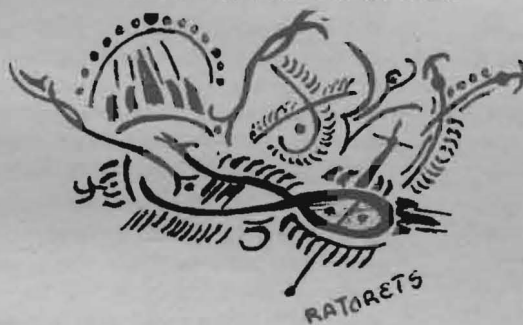
Mark Perrault, Chippewa chairman of the Michigan Commission on Indian Affairs, a state agency, proposed a "Fish Bank" setup. Figuring that if the government was willing to pay farmers not to farm, he reasoned that it might pay Indians not to fish. He suggested that the state compute the quantity of fish the Indians were catching, and pay the going rate per pound into tribal councils, who would decide how to use it. He estimated the cost at about \$300,000 per year.

Dr. Ralph A. MacMullan, director of the Department of Natural Resources, did not comment on Perrault's suggestion, but did say that the court decision had made a "miserable, pathetic mess." He claimed that if Indians continued to fish commercially at the present rate, lake trout would be wiped out of Whitefish Bay in a matter of months.

Commissioner E.M. Laitala of Hancock said, "Our resources are really in jeopardy. We can't have this kind of anarchy." He said that if the supreme court did not straighten the situation out soon, the Natural Resources Commission should instruct officials to enforce state laws regardless.

Task-force chairman Helmbrecht suggested that maybe the Federal Courts should be asked to rule. "And to think the whole thing started over four fish," he moaned.

It seems that the white folks of Michigan do not like to hear court decisions that favor Indians, and intend to keep asking and asking until some judge, in some court, some where, says that the Indians cannot have their fishing rights. Then they will turn to the Indians to tell them that justice has ruled, and that the Indians should be good citizens and learn to accept the decisions of the courts.



A Treaty Is Binding, Isn't It?

THE MICHIGAN Supreme Court has reaffirmed that it really meant what it said: Treaties are to be honored. Nonetheless, the state is still trying to save what it sees as its endangered fish and sports fishing industry.

The court refused to rehear a case in which it upheld the right of Chippewa William Jondreau, as provided in an 1854 treaty, to fish where and when he wished, and it ignored the request of Attorney General Frank Kelley to determine whether the treaty applied to commercial fishing.

So now Gov. Milliken has been asked to petition the court to take immediate jurisdiction over another suit now pending in Ottawa County Circuit Court. The Michigan United Conservation Clubs are suing two Bay Mills Indians "and all other persons who claim by virtue of treaty rights to commercially fish" in Michigan.

State officials hope a speedy decision by the high court in that case will "clarify" the other treaties. And it is clear they hope the clarification will limit the Indians' fishing rights to catches for personal use.

The state Department of Natural Resources and its constituent sports fishermen are concerned lest some greedy Indians decimate the states' fish population. Their fears seem overblown thus far.

But that is not the real issue. The Indians who signed the treaties turned over invaluable lands to the white man for relatively small sums of money, often under duress. But the treaties did reserve for them unlimited hunting and fishing rights.

Instead of trying to weasel out of uncomfortable commitments, the state ought to be negotiating with the Indians. One Indian leader has suggested Indians be paid \$1.40 per pound, the going rate, for every pound of fish they don't catch. He calls it a "fish bank" program.

There are probably other possible solutions waiting to be explored—solutions which would no doubt cost the state some money.

The concern of the Department of Natural Resources and the sports fishermen is understandable, but it cannot justify the breaking of still more treaties. The time for speaking with forked tongues is past.

Indians Claim Isle Royale

August 16, 1971

SAULT STE. MARIE, Mich. (AP) — A well known Michigan Indian is convinced that, thanks to a white man's goof, Chippewa Indians still hold technical title to primitive Isle Royale in Lake Superior.

"I think the Indian title is still there for whatever it's worth," said Frederick Hatch Jr., of Sault Ste. Marie.

He hastened to add that there is virtually no chance the Indians will get possession of the land again, but he did raise the possibility that a suit before the U. S. Court of Claims might get the Indians some monetary compensation for the land.

Hatch has spent two years collecting and studying treaties negotiated by his Chippewa ancestors. The Isle Royale papers came in for special attention as he concluded: "Indian title to the land may never have been properly extinguished to this day."

The island, about 40 miles long and 10 miles wide at its widest point, lies 48 miles northwest of the western end of Michigan's Upper Peninsula. Congress recently declared it a national park wilderness area. The island has no permanent residents.

Hatch made his discoveries regarding Isle Royale while doing detailed research for a book to be called "Commentaries on Indian Law in Michigan."

He said the book is intended to illustrate the way in which Indians were maneuvered out of many of their lands and possessions through the years.

Hatch reported his search uncovered documents indicating the 134,000 acre island inadvertently was left out of a large portion of Chippewa land ceded to the U. S. government.

"They really goofed," said Hatch, who said documents showed the island lies 20 miles north of the borders set by the treaty.

He also uncovered a Sept. 27, 1843, letter from A. Brunson, Indian agent at La Pointe, Wis., to Gen. Walter Cunningham, then in charge of the U. S. Mineral Agency at Sault Ste. Marie.

The letter by Brunson said a group of Chippewas had presented Brunson with a claim to the island, saying they had not been represented in treaty negotiations, as required by law.

Hatch said the War Department sent an emissary to La Pointe the following summer to settle the matter and that he, according to Hatch, "induced a handful of Indians who just happened to be around" to sign an agreement for \$400 in gunpowder and \$100 in fresh beef. The agreement contained an understanding that the land had been included in the treaty.

Hatch, legal research director for the Upper Peninsula Legal Aid Bureau at Sault Ste. Marie, said: "We of the bureau have no plans to get into it and we have no client who wants to file suit. We don't see any chance of Indians repossessing the land, or anything like that. We are just using it as another illustration of the injustices done to Indians through the years."

4 Trout Set Off Battle On Fishing Rights

BY REMER TYSON
Free Press Politics Writer

BARAGA — When William Jondreau took four dead trout from his nets in the Keweenaw Bay on the morning of June 1, 1965, and then rowed to shore where he knew a game warden was waiting, he wanted to be neither a hero nor a villain.

He only wanted his Indian fishing rights to be recognized by the state of Michigan.

Nearly six years later, the morning of April 6, 1971, he woke up, switched on his radio, and learned the Michigan Supreme Court had recognized those rights as granted under an 1854 treaty between the U.S. government and the Chippewa Indians living in the western end of the Upper Peninsula.

For Indian activists in Michigan, the Jondreau decision has become a symbol — a rallying point — telling them they can correct what they see as a broad range of discrimination against 18,000 of their tribal members living in the state.

In the process, Jondreau has become a hero for Indians.

For Michigan's multimillion-dollar sports fishing in-

"I could have got away from them (game officials) if I had wanted to. This was what I was aiming for—to test my treaty rights."

dustry on the Great Lakes, he has become villain.

The Michigan Department of Natural Resources (DNR) has said that if Indians are allowed unlimited fishing rights, lake trout may be wiped out in the Great Lakes.

Indian fishermen take DNR statements as sinister propaganda intended to build a public image of "dumb Indians" raping the lakes of trout.

Jondreau and another Indian instrumental in bringing the test case, Clarence (Buck) Chosa, shake their heads in bewilderment at the fury the court decision has brought.

JONDREAU is a tall, broadly built, 60-year-old Indian who now doubles as a school bus driver and janitor at the Baraga school. He has six children of his own, two of whom were graduated from college, and he and Mrs. Jondreau recently took in five

more children of Mrs. Jondreau's sister, who died.

During an interview last week in his small frame home on the L'Anse Reservation in Baraga County, Jondreau said that when he was arrested in 1965: "I could have got away from them (game officials) if I had wanted to. This was what I was aiming for — to test my treaty rights." He had been fishing that day commercially for herring.

When he reached shore, Jondreau said, warden Richard Beech was waiting for him, took the four dead trout, and told him to go see Justice of the Peace John Payne.

Jondreau said he told Beech: "Hold onto those fish. I'm going to get them back." But the last he heard, the fish were in the locker.

While Jondreau was getting arrested, Buck Chosa was on his way back from nearby Hancock with the intention of getting arrested himself as

soon as possible.

Chosa had gone to Hancock to see lawyer Andrew Wisti. He had taken with him a frayed copy of the 1854 treaty, found in an attic by Mrs. Sarah Loonsfoot a short time before.

Chosa, 54, whose father had tried to test the treaty in the 1930s but ran out of money for lawyers after the Michigan Supreme Court ruled against him, said: "We all talked about it (the treaty). But nobody ever had a copy."

Wisti looked at the treaty, Chosa said, and declared it "ironclad." Chosa said Wisti offered to represent him in court without cost if Chosa got arrested.

When Chosa got back to Baraga, he learned of Jondreau's arrest. Chosa called Wisti, and the lawyer told Chosa to "send Jondreau up" to his office.

JONDREAU SAID Justice of the Peace Payne refused to

hear the case. "Payne believed in our treaty," he said.

Warden Beech then shifted the case to Justice of the Peace Peter Markovich across the bay in L'Anse.

Jondreau said: "Markovich was mad with the conservation department (the DNR). He said: 'That's your right. They're crazy.' But Markovich later decided to hear the case, and Jondreau pleaded: 'I'm not guilty.' He was fined \$25. Refusing to pay, he put up a \$100 bond.

"They just kept letting it (the case) ride and letting it ride," Jondreau said. "That went on for five years. Then a year ago I was picked up again."

That time he was charged with obstructing an officer, Jondreau said, because he refused to let Beech enter his boat to make an inspection.

"He said I would have hit him with an oar," Jondreau said. "If he had taken another step, I would have."

The second charge forced the 1965 JP court conviction to move on appeal, Jondreau said. He lost appeals before both the Baraga Circuit Court and the Michigan Court of Ap-

peals, and expected to lose before the Supreme Court.

But Jondreau and other Indians were confident that with Wisti's legal help they would prevail in the U.S. Supreme Court.

While the court suit was in progress, Jondreau said some local sport fishermen teased him about his effort. Even a few turned on him saying the case would benefit only him and Buck Chosa.

Since the decision was issued in April, Jondreau said his white friends "pat me on the back, but there are people down there in Baraga who hate Indians and they have snotty looks on their faces every time they see me."

To Indians, including those who doubted him, Jondreau is now a hero. "One over at Ontonagon told me," Jondreau said, "if you come over here, we'll carry you through the streets on our shoulders."

But Jondreau doesn't stray far nowadays from his home where he likes to watch color television, a gift from a daughter. He fishes only on weekends for food.

"There ain't no fun in (commercial) fishing," he said. "It's hard work."



-El Grito del Norte photo



(Photo by Ken Scharr)

COLONIAS DE SANTA FE Development or Termination?

By Vicki Vigil

(Last month's issue of AKWESASNE NOTES carried an article by Miss Vigil entitled "Our Land, Their Future". As a result, she was threatened with Tribal Court action and a petition was hastily taken up for her defense. The action against her did not materialize.

(Including children, the population of the Pueblo is 271. The petition had 58 signatures. It stated that the signers were in complete agreement with the article. It pointed out that the development would benefit the developers and those who would reside there, not the Pueblo. It alleged that the signers of the lease did so without the consent or even the knowledge of the people of the Pueblo.

(If you were not at the Fiesta, it is unlikely that you would hear about the float, or the action of the Pueblo people. The Albuquerque Journal has blanked out all coverage)

On September 6, the Tesuque Pueblo Youth entered a float of protest in a parade. It was the 259th Fiesta de Santa Fe, celebrating the re-entry of the Spanish into New Mexico, and their re-conquest of the Indians. The young Indians of Tesuque Pueblo have nothing to celebrate about the coming of the Spanish, so they worked out a float for the Labor Day event. (See photo above)

The float was a protest against the land development, Colonias de Santa Fe, by the Sangre de Cristo Development Company. The young people identified themselves as "Tesuque Pueblo Youth for Truth". They strongly oppose the development, which would take about a third of their land and much of their water rights. Since the tribal government has refused to hear their voice, they did what they thought would bring public attention to their feelings concerning the land development.

Spokesmen for the Tribal Council say the Council acted for the future of the youth when they signed the 99-year-lease with the white men. But the youth see Colonias de Santa Fe as an end to their future. The

float as a whole brought out what many Indians, young and old, think is the truth about Colonias de Santa Fe.

In addition to youths dressed to represent the company which made the contract, the tribal councilmen, the B.I.A. which pushed and approved the contract, the involvement of politics was noted with a donkey-like creature labelled "I am a Donkey-phant." On his backs were sacks labelled "gold". One youth, dressed to resemble Fred Standley, the attorney and principal in the Colonias firm, and a past campaign manager for U.S. Senator Joseph M. Montoya, was putting the money on the donkey.

Another principle investor in the firm is musician and TV personality Skitch Henderson.

The Tesuque Pueblo youth hope the outside world will leadn what is really going on and will make the Congress stop the BIA and the Department of the Interior from helping white men use tricks and double-talk to steal the land and the future of Tesuque Pueblo from the Indians.

HOPI INDEPENDENT NATION Mishongnovi Village

Hopi People, Indian Brothers, Non-Indian Friends:

On behalf of my Antelope and Snake Ceremonial Associates, Traditional Village Kikmongis, and Hopi People, I, Starli Lomayaktewa, Kikmongi of Mishongnovi Village, wish to extend most sincere appreciation to all for your cooperating with us. I want to thank the Chamber of Commerce of Winslow, Holbrook, Flagstaff, newspaper editors, radio and TV announcers, and all those who helped to spread our order making it possible for the Hopi to come together with our other Indian Brothers and Antelope and Snake members in a prayer for rain, without interference from non Indian picture-taking curiosity-seekers. To those who travelled great distances across this land and from other countries, not knowing of our order barring non-Indians we extend our sincere apologies. I regret very much that our religious leaders had to decide to do this, fully realizing that many of our good friends would like to be with us again this year at our ceremony.

However, our Ceremonial Leaders are very happy to know that many of you understood us, respected our wishes, and helped us so that our Snake-Antelope Ceremony was a success.

Our thanks also to all Hopi People and our young men who gave their time to helping to take care of all the people before and after the ceremony. We appreciate very much the help of our runners and women folk who faithfully carried out their sacred duties in our religious activities. Our special appreciation goes to our Hopi Interpreter, Thomas Banyacya, who has for many years unselfishly devoted his time and work for our Kikmongis and religious leaders who are guarding and protecting the Hopi way of life, religion, and land. It was he who reminded us of our religious principles, that as the First People on this land, the Hopi and Indian brothers must be free from interference by non-Indian people and those who have no respect for our sacred ceremonies. At our last traditional leaders meeting,

We have had some criticism from our own people, and some non-Indians, regarding our order. Therefore, next month, I will call upon all Hopi traditional and religious leaders to come and meet with us in Mishongnovi to consider whether to admit non-Indians into our ceremonies in the future.

In the past, the orders of our traditional Kikmongis and religious leaders have been ignored and criticized by Bureau of Indian Affairs Agent H. Gilliland, chairman of the so-called Hopi tribal council, Clarence Hamilton, and some members of the council. We as Hopi Traditional Leaders, never recognized them as "leaders". They have no authority to decide for our village affairs, and certainly not religious affairs. They



showed no respect for our order. They told people it was all right for non-Indians to come to the Snake-Antelope Ceremony anyway.

Supt. Gilliland knew of our order, but insisted on coming, and had to be usured from the Village just prior to our ceremonies. He and Clarence Hamilton have been very critical of our Kikmongis and religious leaders for some time. For these reasons and others, we demand now that Supt. Gilliland get out, along with Clarence Hamilton. We will not tolerate any more interference into our way of life. therefore, I ordered that the Snake-Antelope Ceremonies be closed to all non-Indians this year.

Our main concern, as religious leaders, was the fact that this summer we all had suffered from lack of rain. It is our firm belief as Hopis that when we unite with our Indian brothers and come together as one - then join with our religious performers in prayer for rain, that the Great Spirit would hear us. We are happy to announce to all people that our sincere and humble prayers have been answered.

Starli Lomayaktewa



As the Snake and Antelope Ceremonies began, so did the rains. This is a picture of the desert on the Hopi Nation shortly afterwards. (Hopi Action News Photo)

"HOPI" BIBLE SCHOOL

HOPI BIBLE SCHOOL: Polacca Community Hall was the location. From the first song, the joy of the Lord filled every heart. Many decisions were made for Jesus and hearts were truly blessed.

Pray for Mishongnovi, a Hopi village steeped in witchcraft. Many people feel the Indian dances are for show and entertainment. However, this year all visitors have been banned from the snake dance. If you are ever near one of these dances, you can feel the very presence of evil forces as they actually worship the devil. This is in the United States! WILL YOU HELP US PRAY? A few weeks ago a grandpa in this village over 100 years old whom had given his heart and life to Jesus died. The part of the family that were Christians stopped by the trailer and asked us to come and have a Christian burial. When Virgil Ochoa and I arrived in the village, the non-Christian side of the family and traditionalists had banned us from helping. They told us to leave and that they were going to bury him according to the traditional ways. We then went to the grave site and were met there by a group of traditional men and were told that we had better get out. They buried him in a sitting position facing the west in their traditional way. Even though we could not give him a Christian burial, his decision before death is what counted, not the way he was buried. These people need Jesus. PRAY! PRAY! PRAY! There are a few Christians in this village and oh what persecution they suffer. Pray for them. If enough Christian people would ban together and pray, we could bind the forces of evil and claim this village for Jesus. We have seen this happen in other Hopi villages.

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NOTES: The enclosed item (above) is a copy of a "Christian" newsletter from a small missionary sect operating out of Mesa, Arizona. I was both aghast and horrified that such thinking could exist. It was a regrettable real example of bigotted and outrageous thinking.

I am sending this in hopes of sharing it with people who might share my outrage. That such thinking is still directed toward the American Indian and his religions is hardly in the spirit of "freedom of religion" to which this nation (USA) pays lip service.

More power to the Hopi for excluding "evil thinking Anglos" as well as the idly curious from their sacred dances. It occurs to me that the presence of evil which the missionaries detected was a reflection of their own evil thoughts, not the Hopi's sacred rituals.

A Public Health Educator
Arizona

Coal rush in frontier West

11

By Ben A. Franklin
New York Times Service

Aug. 22, 1971

Washington, D.C.

A new stage in the development of the American West is beginning on the arid plains and badlands that flank both slopes of the Rocky Mountains.

On thousands of square miles of vacant land, much of it in federal ownership or in government land grants to Indian tribes and railroads, a feverish coal rush is on.

According to one government geologist, the six states and other in the West—Oklahoma, Texas and even a patch of Washington state—"are on the brink of, not years, but generations of strip mining for coal that will make the excavation for the Panama Canal look like a furrow in my backyard vegetable garden."

The scramble is for coal leases and rights that will open an enormous and virtually untapped reserve of cheap Western fuel to strip mining.

It is being brought on by the nation's apparently insatiable demand for energy, by the air-pollution crises in urban centers, by new technology in the conversion of coal to clean fuels and by the economies of bulldozing rather than tunneling for coal.

In resolving the energy and air-pollution problems, however, vast areas of isolated open spaces in the West may be drastically altered.

The visual impact of strip mining is invariably stunning. On flat or rolling terrain, mammoth power shovels crawl day and night through great trenches, lifting, wheeling and depositing the unwanted strata above the coal seam into thousands of uninterrupted acres of geometrically perfect windrows of spoil banks.

In mountain coalfields where one, two or as many as five seams may lie horizontally through timbered slopes far above the valley bottom, the contour strip mines are notched in continuous, sinuous strips around the mountainsides. Trees and earth and rock are cast down the mountain flanks to expose strippable edge of the coal bed.

The legacy of upheaval remains. Silt fills streams for thousands of miles. Sulfur-bearing coal, left in place and exposed to the elements, yields a long-lasting trickle of sulfuric acid that chemically burns streams and kills aquatic life. From the air over a "hot" acidic strip mine, pools of rainwater glow in weird shades of red and orange.

The debate over strip mining has been gathering since the late 1950s, when larger and larger earth-moving machinery made its growth economically feasible and gave it a cost advantage over underground mining.

With a passion that coal men tend to see as mysticism, conservationists say that stripping destroys the very roots of men's souls—the land. The mining industry sees, with similarly strong conviction as the best way to

tap a vital national resource which, as one strip mining executive put it recently, "God put there for man's use—it's a sin to waste it."

In the 12 months that ended in July 1970, the increase in prospecting permits issued by the Interior Department's Bureau of Land Management for coal exploration on federal land—national forests, grassland, desert and range—shot up by 50 percent to the greatest number in history, covering 733,576 acres.

Prospecting permits on Indian reservations, issued separately by the Bureau of Indian Affairs, went from none to exploration rights covering 500,000 more acres. Such permits are convertible to firm mineral leases if coal is found.

Nearly one million acres of public and Indian coal land in the West are already leased. Leases by private owners, chiefly by the transcontinental, land-grant railroads, are unknown but may cover an equal area.

The first wave has begun. In 1970, for the first time in the 100-year history of coal mining in America, a Western mine—the Navajo strip mine of the Utah Construction and Mining Co. near Farmington, N.M.—became the largest single producer in the country.

Its output from Indian coal lands was more than 6 million tons for the Four Corners Electric Power Complex, an environmentally controversial steam-electric station serving New Mexico, Arizona, Nevada and southern California.

Near Centralia, Wash., 30 miles south of Olympia and just beyond the foothills of Mt. Rainier, a 5,000-acre, 135-million-ton deposit of coal is being turned into one of the biggest strip mines of the country. The planned rate of production is 5 million tons a year for a 700,000-kilowatt generating station of the Pacific Power and Light Co. and the Washington Waterpower Co.

Official forecasts in Washington, D.C., say that 20 years from now perhaps 300 million tons of coal a year—half of last year's total U.S. production—will be processed at huge, refinery-like plants, surrounded by massive strip mines in the Western coal fields. The product will be quadrillions of cubic feet of pipeline quality, pollution-free gas. The government and the mining and gas industries are committed to this basic change.

■ Bureau lease prices have advanced so rapidly that a short time earlier a successful bid of \$257.50 an acre by a land-buying affiliate of the Ashland Oil Co.—\$1.9 million for coal rights to 7,600 acres, or 13 square miles, of Carbon County near Hanna, Wyo.—was being called a "precedent-shattering high price." The \$257.50 precedent lasted two weeks, when Cordero doubled it.

■ But particularly on Indian reservations, there also have been what one official of the Bureau of Indian Affairs calls "some damn lucky breaks" for Eastern coal companies bidding for leases of tribal coal reserves.

Last September, Westmoreland Resources, Inc., a year-old Western strip mining partnership, bid an average of \$7.87 an acre for 32,300 acres of coal rights held by the Crow Indian Reservation in the Sarpy Creek area of Treasure and Big Horn Counties, Mont.

FIGHT BLASTS SCENIC QUIET

Pollution Battles Reach Into Four Corner Area

Farmington, N.M. (Reuter)—The Four Corners area used to be a quiet center of a scenic and historic wonderland attracting thousands of visitors every year.

But the quiet has been dented by controversy over a power project in the area.

The place got its name because it is the point where the states of Arizona, New Mexico, Utah and Colorado meet.

Indian Heritage Near

Within a day's drive of the area are ancient American Indian ruins, modern Indian villages, deep colorful gorges, including the Grand Canyon itself, and more than 20 national parks and monuments.

Its magnificent blue skies at noon and the richly colored sunsets stop tourists in their tracks.

But modern technology is encroaching on the ancient grandeur.

The area is becoming the center of an electric power complex of strip mines and generating stations, each several times bigger than the generators in Hoover Dam's huge hydroelectric development.

Two power plants already are operating and four more are planned. But a complex battle is breaking out over the development.

Indians Divided

Navajo and Hopi Indians, on whose land the coal to fire the plants is mined and on which several of the plants are built, stand on both sides of the battlelines.

The federal government also finds itself on both sides—as trustee for the Indians and the national lands and as developer of natural resources.

The lines are drawn most clearly between the environmentalists who say economic growth

is reaching the point of diminishing returns by spoiling the natural attractions, and the public utility executives who call for more economic growth to cure society's problems.

"We made a wise decision in this part of the country. We decided to devote a lot of it to recreational use; to Indian use, to natural beauty," said Brant Galkins of the Sierra Club in New Mexico.

He added that no one was entitled to foul the atmosphere, to produce power so "a neon sign can blink at Joe's all night."

The Four Corners plant, near here, is the only one now in full production. It pours more than 200 tons of ash into the air a day, more than either New York or Los Angeles produces.

On some days the ash is equal to the combined total of both cities.

Power Need Cited

In addition, thousands of tons of sulphur and nitrogen oxides are pumped out of the plant's chimneys every year, mixing with moisture in the atmosphere and returning to earth as sulphuric and nitric acids.

Utility executives consider the plants necessary for an expanding economy requiring increasing amounts of electricity.

Even after this plant and others are modified to meet increasingly rigid air pollution statutes, they will still produce thousands of tons of air pollutants a year.

"It's more than any single plant," said Tom Noble of the Central Clearing House in Santa Fe. "It's the synergistic-cumulative effect of all the plants throwing pollutants into the air and all the mines polluting the earth and water."

Religious Issues

But while white environmentalists and utility executives argue economics and environment, members of the Hopi and Navajo tribes argue religion and tribal politics.

The Black Mesa is thought by many Hopis to be the body of the female deity—literally, the earth mother.

"AMAZING WHAT YOU CAN STILL BUY
WITH A HANDFUL OF GLASS BEADS."



Strip-mining

Peterson Zah, deputy director of the DNA (Navajo Legal Aid program) recently spoke to the Senate Interior Committee hearings regarding the Black Mesa stripmining by Peabody Coal Company to provide western power. He said, "All religious values as well as simple common sense tells us that you should not exploit and take advantage of other people. People in Albuquerque, Phoenix, and Los Angeles do not dump their sewage and garbage in their neighbors' homes, nor do they cut paths through their lawns and string wire overhead. It is basically wrong for people to move into a foreign area and take advantage of other people. It is very wrong for Anglos to take advantage of the Indians' lack of technology and technical expertise.

"... When for centuries our people have lived with the land in relative harmony, it is all but impossible to understand a power plant complex destroying this timeless balance of nature in a few short years. ... Do people really need electric shoe buffers, tooth brushes, garage door openers, can openers and the hundreds of other 'modern conveniences'? Perhaps people in Albuquerque, Phoenix, and Los Angeles are no longer willing to pay the pollution price tag that goes with their ever increasing lust for growth and consumption of electricity. Perhaps this is why Indian power is so appealing to the Southwestern utility giants. But why should Indians be forced to suffer the consequences of the American public's power madness?

"The truth is that the ever increasing use and demand for power is a sickness. This destructive, even suicidal, trend must be reversed at once for the sake of everyone, white men and Indians alike. But if the trend is not to be reversed, it should be the users of the power that suffer the consequences. The users should produce their own power in their own backyard and live with the resulting ruination of their own environment. Let the Indians alone."

The News from Black Mesa



For information: write
Black Mesa Defense
107 Cienega Ave.
Santa Fe, New Mexico

To protest: write or wire
Senator Clinton Anderson
Senate Office Building,
Washington, D.C.

To help: send funds to
Hopi Mongwitu (religious leaders)
PO Box 156 Hopi Nation
via Oraibi, Arizona 86039

When the International Red Cross was sent into Brazil to investigate complaints of genocide, the Brazilian Government (and the American Press) reported to the world that the Red Cross had uncovered no evidence that the Indians were being exterminated.

However, it now seems that the investigators avoided the subject entirely. In the official report's preface, it says, "The controversial subject of so-called genocide will not be dealt with." Nonetheless, the report is not pleasant. Excerpts appear below:

The Ilha do Bananal is an "open" reserve of approximately 22,000 sq. km. It belongs to the FUNAI and is situated between Rio Araguaia and Rio Bananal. The population comprises about 1,000 Indians and a large number of Brazilian "fazendeiros" (farmers to whom FUNAI leases the land). The FUNAI owns a large herd of cattle in this region, but the Indians derive no benefit therefrom, either as employees or as consumers.

Visit to two Indian villages near Vilhena. The Indians here are in a wretched state. They number at present 20. All of them, men, women, and children, are obliged to work for a fazendeiro, a kind of "local boss", who keeps them more or less in a state of complete dependence, giving them some rice now and then, and occasionally some clothing. The women do not want to bear children, because they are afraid they will lose them, owing to the hard work they have to do, and because they feel they would not be able to look after them. Abortion by means of a bark extract is commonly practised by them.

Visit to Rio Camarare. Assistance from U.S. South American Indian Mission. Housing of non-traditional favela type, imposed on the Indians by the mission. There were only ten Indians present when we arrived, and these people seemed to spend part of the year living a nomadic existence, hunting and sleeping in the jungle. An end seems to have been put to all traditional ways of life. Traditional objects were absent; according to some sources, they had been destroyed. In striking contrast to the wretched huts of the Indians, the missionaries lived in a well-equipped house. On one side of the fenced compound stood a quaint church, which the Indians referred to as the missionaries' church, and not as their own, and which they were obliged to attend. The Indians we saw appeared to be apathetic and in poor health.

Visit to Aldeia do Capitaõ Pedro. Nambiquara tribe. The whole territory here, including the village, belongs to a real estate company in São Paulo. The Indians are in a really desperate situation, and if assistance is not provided in the near future, the village will probably die out completely.

The team visited the FUNAI post of Mae Marie. These Gavioes Indians had been contacted about two years previously and had been chased away from their territory by lumbermen who had started to cut down trees in this part of the forest....These Indians were in a most deplorable state of health, the worst we had seen. There did not seem to be any old people, or young children, and the men and women we saw looked very sick and pathetic. We treated a number of cases.

It was decided that we should send immediately powdered milk and beans to this group. We also cabled directly to Belém requesting for protein-rich food supplies to be provided. There was no doubt that the construction of the road from Belém to Brasília had led to an influx of settlers. The presence of ever-increasing numbers of the latter had led to friction with the Indians, who were then moved by the FUNAI.

At Mae Marie, a group of 28 Gavioes Indians who were contacted as much as 14 years ago live by the roadside. We were much surprised to see them here and found it incomprehensible that the FUNAI should have set up a post right by the road, as the dangers for these Indians living so near to possible sources of infection are obvious. All the same, they were in better shape than the ones we had just seen.

From the observations it can be stated that the isolated Indian in his habitual surroundings may be considered to be fairly well adapted to, and in reasonably good balance with, his environment. The general law of the survival of the fittest rules.

The team feels it is wise once more to stress the importance of the time factor. With no, insufficient, or misdirected assistance, there will shortly be no Indian problem to solve. All efforts should therefore be made to get started early at points where the danger is greatest and then move forward as rapidly as possible.



THE INSIDE STORY

(rough translation from the Estado de São Paulo, a conservative Brazilian newspaper)

GENERAL ASKS FOR TERMINATION OF XINGU RESERVATION IN BRAZIL

General Frederico Rondon defended the termination of the Xingu National Park, which, in his opinion, prejudices the integration of the Indian into civilization, and consequently, security and national development.

Rondon, a specialist in indigenous affairs, affirmed that the BR-080 Transamazonian Highway will only bring benefits to the Indians, "since in crossing the Xingu National Park, it will accelerate the process of integration."

Rondon made these declarations before opening the third Cycle of Advanced Amazon Studies that is being promoted by the Engineering Club, in collaboration with the Association of Diplomats of the Superior School of War, and of the Institute of National Colonization.

According to the general, the Indian must not be isolated, but rather integrated into society. Immediately afterward, he classified the Xingu National Park as "illegal" since, after being created by the then president Janio Quadros, it was terminated.

He added that the admiration manifested by scientists from all the countries of the world toward the Park is "typical of the peoples who do not have Indians among their population". Whoever speaks of the park, he said, "is backward."

"Some people affirm that the Indian is happier in his primitive condition than living like a civilized man, but nobody proves it. Like any human being, the Indian also wants to develop and improve himself. We have various examples of this. Among the principle ones is the imitation the Indian does of the white man in maintained contacts. They rapidly want clothes, and to exchange their bows and arrows for rifles," the general said.

"I hope that BR-080 will really end that Xingu National Park, which is already becoming prejudicial to the security and development of the Country," added the general.

General Rondon replied to the claims of the Villas-Boas brothers, who say that integration of the Indian into society means, above all, making him into a social outcast. He pointed out: "What would become of us Brazilians, Indians by origin, if we had not had contact with the Portuguese and Europeans? We would have remained primitives."

The General went on to say, "Logically, integration depends on the development of an educational effort and can only be made permanent after years and years of attempts. Northeasterners and people who live in urban squatter settlements are also social outcasts in our society. This, however, is a social problem. The Xingu National Park should be a forest preserve where the Indians could live until they are totally re-educated by the government. They would remain forever on these reservations, but not as Indians. Instead, they would live like workers with the right to the ownership of land."

The general defended the thesis that the priest and the soldier are the most important figures in the life of the Indians. "The priest because of his missionary work. The soldier because of the similarity of his life with that of the Indians, who also possess a rigid hierarchy." He cited, then, the example of Marshall Rondon, who admitted Indian recruits into his contingents of soldiers.

(rough translation from Folha da Tarde, a São Paulo newspaper. March 3, 1971)

"The Indian is not a guinea pig, nor the property of a half-dozen opportunists. You can't stop the development of Brazil on account of the Xingu National Park." General Oscar Bandeira de Mello, president of the Fundação Nacional do Índio (FUNAI) declared to the journalists of São Paulo, emphasizing the importance of the Santarém-Cuiabá road that will pass through that reserved area.

According to the general, the highway, already approved by President Médici as part of the complex of the Transamazonica, will carry progress to the jungles, with medical and emergency assistance which before was only possible by air. "Our objective is to give the maximum of assistance to the Indian, and to acculturate him progressively, so that with in more or less time, he will become integrated into the community" said the general.

But "sertanistas", like the Villas-Boas brothers and the researcher Dalgas Frisch consider the construction of the road to be negative. They argue, "This will be the end of the major indigenous experience of the world, since it will carry to the Indians, with the whites bringing prostitution, money, drink, all the vices and bad customs."

The president of FUNAI discounts these arguments, and says that the opposers, all federal officials, can be punished for what they have said or what they may say. Affirming that the responsibility for the acculturation of the Indians falls to FUNAI, he explained that there will be severe inspection on the highway, especially at the entrance to and exit from the Xingu National Park, and that any intruders would be punished. "I also prohibited taking them bonbons, candies, any kind of sweets, since the Indians' teeth decay, and they don't treat them."

Regarding the integration of the Indian into the community, the general told of his experience in the south zone of the country where the Indians have had individual farm plots for some time, and where they now want collective farms. He told of the case of Indians with children of Italian mothers; the children, who have light blue eyes, do not speak Portuguese, only the language of the tribe. "The Indian goes to a dance together with the community, and there are Indian posts that have clubs. One team of Indians managed to beat in soccer, by a score of 3 to 0, the team of a colony from Santa Cruz."

The indigenous populations of Brazil is on the order of 150,000, the South Zone having at least 15,000 to 18,000 Indians registered within all the conventions of society, including registry of birth. They like to listen to Roberto Carlos and other singers of young people. The older Indians prefer Orlando, Silva, Nelson Gonçalves, and others. The posts have loud speakers and records.

"The Indian is not a museum piece, and his acculturation has to be graded in order to permit his total integration into the community," General Bandeira de Mello, president of the Fundação Nacional do Índio, explained in February. (The FUNAI is the equivalent of the Bureau of Indian Affairs.) As far as he is concerned, the report of the International Red Cross on the conditions of the indigenous tribes of Brazil is "beating a dead horse" since the suggested provisions "have already been adopted."

The president of FUNAI reported that all the proceedings against infractions practiced against the Indians had already been concluded before the present president came into power. Of the denunciations made by the International Red Cross, two were already being investigated by the FUNAI.

According to him, the official in charge of the Indian Post of Maria-Açu in Tabatinga has already been punished. The official was fired summarily for not having avoided the exploitation by a foreign hotel manager, for tourist purposes, the ritual of the depilation of an Indian virgin. Also, the rubber collector Faustino, of Vilhena, who kept 20 Indians on his farm — four men, eight women, and eight children, — is being prosecuted by the Federal Police on the basis on of an investigation carried out by FUNAI.

General Bandeira de Mello revealed that the acculturation of the Brazilian Indian is being intensely pursued. FUNAI is concerned with avoiding the Indian feeling the shock between two cultures — that of his tribe, and that of the rest of the country. FUNAI is working for the perfect integration of the Indians with the Brazilian community because "it will not permit the formation of ethnic cysts."

With regard to the need for preventative medicine urged by the Red Cross, FUNAI presently maintains agreements with twelve hospitals for the assistance of indigenous populations, as well as maintaining small pharmacies in some indigenous posts, according to the General.

General Bandeira de Mello denied the criticisms that the Brazilian Indians are undernourished. He pointed out that the FUNAI already signed an agreement with the National Campaign of School Lunches for the assistance of the Indians who are in middle and advanced stages of acculturation. FUNAI is also trying to give incentive to agriculture among the Indians, distributing seeds and implements.

'Get out,' Indians tell whites

Reuter

TOCANTINIA, Brazil — The Xerentes Indians, who have given white farmers an ultimatum to get off their tribal hunting grounds in this central Brazilian farming region, were today reported to be pushing ahead with their plans for war if it is ignored.

The Jornal do Brazil, in a special dispatch from this township in North Goias state, said 320 Xerentes in the region had pledged to give up Christian codes of conduct, re-animate the war-like spirit of their tribe and break out of their diminished lands with bows and arrows.

Building bows

At the same time, other reports said the Xerentes were building up their arsenal by making an extra 500 bows and ample supplies of arrows.

The Xerentes, who have been pushed back into the wooded areas of the region by the advance and development of farming over the years, recently started reprisal raids against the farmers whose lands they now claim.

In the raids, the Indians have dispersed crops, killed cattle and started an exodus of farmers from the isolated areas of the region. Officials said that last week alone 30 families totalling 150 people had fled in the face of the raids.

Kumnikae's war

The Indians are led by Supreme Chief Kumnikae who Sept. 1 gave the farmers 15 days to clear out or engage in war.

The authorities, who are taking the threat seriously, 11 military police armed with rifles and submachine guns to the nearby village of Proterra in order to discourage an Indian attack.

Talks are also being held in the federal capital of Brasilia with delegates of the National Indian Foundation to find a peaceful solution to the dispute.

16 different tribes, speaking eight different languages, live in peace.

BROTHERS

The guardian angels of the park are the Villas-Boas brothers, Claudio and Orlando, who have been nominated for the 1971 Nobel Peace Prize for their 25 years of work with the Indians. Their work culminated in the official designation in 1961 of the 13,600 square mile reserve, which is larger than Belgium.

"No one wants to keep the Indians isolated indefinitely," Claudio Villas-Boas said in a magazine interview last December. "But there's no hurry, either. We don't have to force integration. We can hope that integration will come about gradually, voluntarily."



SUNDAY NEWS,
AUGUST 15, 1971



Rev. Robert Duncan

Sees Indians In Peru as Out Of This World

By ARTHUR MULLIGAN

In this era of instant world-wide communication and televised dune buggy rides on the moon, it is ironic that in the Western Hemisphere there still are Indian tribes that have remained virtually untouched by the "progress" of civilization.

That is the viewpoint of the Rev. Robert E. Duncan, of the First Presbyterian Church of Greenlawn, who recently returned from a month's study tour in Peru at a jungle mission base in Yarina Cocha, 200 miles east of Lima. The base, in the foothills of the Andes, is operated by the Wycliffe Bible Translators.

"One of the things about a country like that is that the natives are in a continual battle merely to survive," Duncan said. "They do not have the problems we have, such as affluence on the one hand and dissatisfaction on the other."

No Modern Civilization

He added that he was "deeply impressed with the fact that they have no modern civilization as we know it and no knowledge of the Gospel. They are in need of minimal types of services, such as medical, educational and religious."

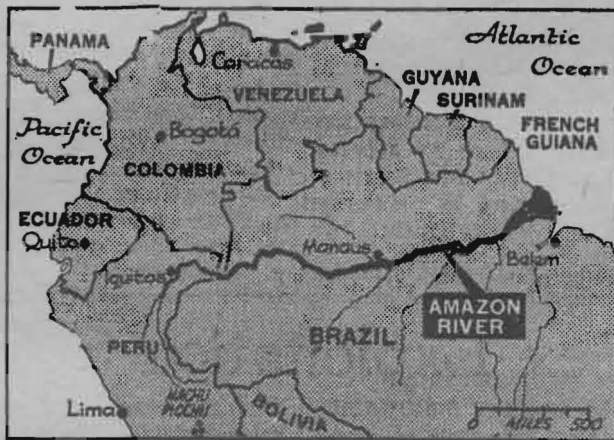
The trip, partly financed by his congregation, was arranged by his sister, Lee, mother of six, and her husband, Willard Kindberg, both missionaries at the base. Duncan's widowed mother, who also had six children, has lived at the base for the last three years. Kindberg was named by Life magazine several years ago as one of 100 outstanding young Americans.

300 Missionaries

The Wycliffe organization has about 300 missionaries in the area, of whom 50 are working directly among 16,000 Indians. The Indians make up 35 different language groups and thus far the Wycliffe linguists have translated the Scriptures into 32 of the languages.

Duncan, a 200-pounder who lost 10 of those pounds during his first five days in the jungle, said he had run-ins with tarantulas, boa constrictors, a coral snake, a tarantula wasp, and an escaped pet monkey during his sojourn. He came out unscathed, however.

Duncan was born in Philadelphia and brought up in Boston. He attended Gordon College and Gordon Divinity School and was ordained in 1963. He served as pastor of a suburban Boston church until going to Greenlawn in 1967.



The New York Times

July 11, 1971

Amazon Plans

Wed., Sept. 1, 1971

Thorny Problem Of Brazil Indians

Rio de Janeiro

The Brazilian Indian, a silent minority, casts a pitiful shadow over the government's ambitious plans to open up and develop the Amazon wilderness.

The smaller this minority group becomes, the greater the concern in Brazil and abroad. Once three million Indians found Portuguese adventurers invading their land; today, only 120,000 are left according to government estimates.

In July, Brazil's military government decreed three new Indian reserves, totaling an area of 12,000 square miles, equal to one per cent of Brazil's two largest states, Amazonas and Para.

To protect the Indian and allow gradual contact with the modern world, these reserves are located well outside the paths of the transamazon highways that are rapidly reaching across the jungles.

The Indian, like a rare flower in the path of a bulldozer, may not survive being transplanted.

WORTHY

"The reserves are the very least that can be done for the Indian and are worthy of support," Dr. Roberto Da Matta, director of post-graduate studies in anthropology at Rio's Federal University, said. "But moving tribes from one area to another could have tragic results for the Indian whose unwritten culture depends on his relationship with the plants, animals and rivers of his traditional environment."

Doubt about the safety of the new reserves was raised by a simultaneous decree which extended the limits of the model reserve, the Xingu National Park, already 10 years old. The 600-square-mile addition was merely a compensation for a corner of the Xingu reserve cut through by one of the new transamazon roads.

"It's a costly patch-up measure," Matta said, agreeing with anthropolo-

gists who thought the Indian sanctuary should have been respected.

PROTEST

Before the announcement of the new reserves and the Xingu annex, 84 intellectuals published a protest June 15, outlining the Indian problem.

"Taken from their regions by the pressure of progress from development projects and roads, transferred to another area, the Indians are then submitted to the same pressures again," the protest said.

The Brazilian government is hypersensitive to criticism about its Indian policy. In 1969 foreign press reports charged that the government tolerated genocide of the Indians so that their land, protected by law, could be used more economically.

Last year a Red Cross mission sent to investigate found no evidence to support the genocide charges, but it was appalled by the conditions in which Indians on the margins of civilization lived. It recommended special aid to insure the Indians ownership of their land and complete health care.

LAWS

The government, in turn, decided to create a new set of Indian laws. The new statutes promise the Indians ownership of the land they live on, respect for their culture, and the right to "a voluntary choice of habitat (or way of life) with the assurance of the resources to maintain it."

There is, however, a loophole, which says that for reasons of "national security, public health, or national development," the government may move the Indian off the land. This law was announced four months after the Transamazon road project was launched in June, 1970 and only a few months before the road crews moved into the Xingu reserve.

If there's one real hope for the salvation of the Indian, it appears to be the Xingu reserve, where 2,500 Indians of

Missionary Activity Hit As Harmful

(The Los Angeles Times)

BUENOS AIRES — Christian missionary activities among Latin America's Indian peoples do more harm than good and should be stopped for the sake of the Indians as well as for "the moral integrity of the churches themselves," according to a group of South American anthropologists.

In a signed manifesto, the anthropologists labeled evangelizing activities "a component of colonialist ideology," and accused "the missionary presence" of "shielding economic and human exploitation of aboriginal populations under a religious mantle."

Missionary work is largely a sham in any event, the declaration said, because persons engaged in it are seeking their own "material or spiritual personal fulfillment."

The document emerged from a symposium on "Inter-ethnic Friction in South America" conducted early this year in Barbados under sponsorship of the University of Berne, Switzerland, and financed by the World Council of Churches.

The signers, including Bartolome, concluded that missionary activities are discriminatory because of their intrinsic hostility to indigenous cultures, conceived as pagan and heretical, and that they tolerate "the subjugation of the Indian in exchange for future supernatural compensations." Missions, they charged, "have been converted into a huge device for recolonization and domination at the service of reigning imperialist interests."

The anthropologists said some elements within the churches have assumed a critical attitude toward proselytizing and recognized "the historic failure of missionary activity." An end to all such activity should be the ultimate goal of religious missions, they said, proposing that the missionaries in the meantime "play a role in Indian liberation" by:

— Demonstrating true respect for indigenous cultures.

— Ending "theft" of Indian belongings, land and other resources and stopping "inter-denominational competition for Indian souls."

— Halting the practice of breaking up Indian families by placing native children in orphanages where they are taught "values opposed to their own, converting them into marginal beings able to live neither in traditional society nor their own communities."

26 Indians Arrested in D.C. Protest

WASHINGTON (AP) —

The chief of the Bureau of Indian Affairs has told militant young Indians their arrests while demonstrating in support of his reforms might force a showdown with opponents of his program.

"I think maybe what you have done is going to bring this to a head," Commissioner Louis R. Bruce told the 24 Indians in a 90-minute give-and-take session in his office.

Bruce said he accepted their challenge to investigate the circumstances that lead to the 24 being arrested Wednesday, including why security guards originally kept them out of the building and then isolated them at the foot of the first-floor stairs. They wanted to go upstairs to serve a citizen's arrest warrant on Deputy Commissioner John O. Crow.

"I want this place to be a meeting place where Indians can come anytime," Bruce said. "I don't want the guards keeping out Indian people. Where else can we go if not there?"

Russell Means, an Oglala Sioux who directs the Cleveland American Indian Center, led a delegation of about three dozen men and women from the American Indian Movement and the National Indian Youth Council to the BIA to serve the warrant on Crow.

They contend, as Peter MacDonald, chairman of the Navajo Tribal Council did in a news conference Tuesday, that Crow is aligned with the Interior Department's anti-Indian elements and is stifling the reforms Bruce is trying to implement.

Within hours after Wednesday's scuffle, Bruce persuaded Interior Department officials not to press its charges of "unlawful entry" against the 24 in jail. It took another four hours for them all to be released but he waited in his office to talk to them and, about 9 p.m., treated them to a chicken and cheese sandwich supper down the hall.

"What is the explanation of this current power struggle with Crow and involving (water rights advisor to the Indians) William Veeder?" one Indian asked Bruce.

Telling them he was "going to put it to you straight," Bruce said he first felt that Crow, with 30 years' service in government, might not have been amenable to change.

"What I wanted is somebody who could be flexible because of the program we're on," Bruce said.

"But he's not too far off," Bruce said of Crow, a former professional football player. "He started off running with the ball but I think I tackled him in time."

Then Bruce said: "I don't think I have much time. I don't know how long I'm going to last. I've laid my head on the block more than one time so I haven't time to waste. I think I can work with this man," Bruce said, "and I'd like to ask you folks to give me that chance to see if it turns out that way. There have been a number of tests and some are coming up pretty soon. But I think he's going to be in my corner."

The Washington Post

By William L. Claiborne

Washington Post Staff Writer

Several protesters at the BIA demonstrations traded punches with police before being wrestled to the ground and handcuffed by General Service Administration and metropolitan police officers, some equipped with riot gear. There were no injuries.

As the fighting erupted, some BIA officials sympathetic to the Indians were shoved about by police, while other employees shouted epithets and accused GSA officers of instigating the disturbance.

Beneath the rhetoric and fist-cuffs lay a long-simmering dispute over management of the BIA, intensified recently by charges by militant Indians that the Interior Department has subverted BIA Commissioner Louis R. Bruce, a Mohawk-Sioux, and his "Indian team" of staff executives in their efforts to counteract "old line bureaucrats" in handling of Indian affairs.

Last month, Interior Secretary Rogers C.B. Morton redistributed authority in the BIA, shifting many areas of responsibility to his newly appointed BIA Deputy Commissioner, John O. Crow, a career employee.

The Indians arrested yesterday, most of whom came here from reservations across the country to demonstrate, were protesting what they called Crow's demotion of several young BIA executives who were militant leaders in Indian community. The militants were among 15 Indians appointed to high-level BIA jobs about a year ago.

The disturbance yesterday began shortly after representatives of two militant Indian organizations — the American Indian Movement (AIM) and National Indian Youth Council — arrived at the BIA's headquarters at 1951 Constitution Ave. NW about 9:30 a.m.

Bureaucrats retreat from fight

Sept. 23, 1971

INDIANS, From B1

The stated purpose of the visit, as expressed in an open letter to President Nixon, was to seize Crow in his office and "arrest" him for "gross misconduct and criminal injustice against the Native American People."

Crow, who is one-quarter Cherokee, was not in his office, and the protesters were told he was at the Interior Department meeting with a group of Indian tribal chairmen.

The same tribal chairmen on Tuesday called for the removal of the BIA from the Interior Department because of bureaucratic obstacles.

When the protesting Indians were told Crow was unavailable, they occupied two offices on the second floor of the BIA building, and made the employees leave. They barricaded one door with filing cabinets, according to police and AIM leaders.

GSA policemen forced their way into the offices about 20 minutes later and ejected the Indians, who then walked downstairs to an auditorium and debated among themselves for a few minutes.

One of them, Russell Means, director of the Cleveland American Indian Center, shouted, "We don't want to meet with anybody but John Crow. This is a public building and we have the right."

Police Blockade

The protesters started again to move up the stairs, but were blocked by about a dozen GSA policemen.

When one of the Indians attempted to force his way through the line of policemen, he was grabbed by two officers and hurled backward into the crowd of protesters, curious BIA employees, several

newsmen and other policemen. He slammed into one policeman and the two began trading blows, while other officers stepped in.

Another fight between an Indian and a policeman broke out nearby and the lobby erupted in pandemonium, with shoving, fist-swinging protesters and policemen engaging each other for a total of about 10 minutes.

Several youths were roughly dragged down into a stairwell, forced to the floor and handcuffed.

One demonstrator shouted, "Hey, that's a human being. Treat him like one," and a policeman pointed at him and shouted, "Get that one. Get him."

During the confusion, a steel sculptured bust of an Indian chief was knocked off a pedestal and damaged. Some of the sympathetic BIA employees observed that many Indians had always resented the bust because it was crafted by a non-Indian.

'Clear the Area'

After three Indians had been dragged down the stairs and placed in a waiting police van, a metropolitan police civil disturbance unit officer shouted, "Clear the area."

Moments later, at a ground-floor rear entrance, the remaining protesters were taken peacefully outside and placed in police vans.

The 18 men were taken to the third precinct, while the eight women were taken to the Women's Detention Center.

Ernest Stevens, the BIA's director of community services and one of the young bureau executives who also belongs to AIM, called the fracas a "comic opera that never should have happened."

Stevens said that just before the fighting, he and Alexander MacNab, director of operating

services, were on their way to a telephone to call Crow at Interior and ask him to meet with the AIM and Indian Youth Council members.

One of the protesters, Eddie Benton, director of AIM in St. Paul, Minn., accused the police of using poor judgment in confronting the group.

"All we wanted to do was see Crow, because he is in direct conflict with Indian self-determination. We believe he was put there to ruin services put in by people like Ernie Stevens," Benton said.

Benton blamed the fighting on the police officers' refusal to let the protesters wait upstairs in Crow's office until the deputy commissioner arrived.

'Tragic Errors'

Another one of the militant BIA employees, F. Browning Pipestream, a lawyer and a member of Bruce's "Indian team," said, "It is a whole series of tragic errors... I was trying to keep my sanity."

A number of the militant BIA executives, some of whom occasionally refer to the bureau as the "Burro of Indian Affairs," are members of AIM. A few showed their membership cards to reporters yesterday.

Within the bureau, the circle of activist executives is colloquially known as the "Katzenjammer Kids," "Bruce's Braves," or "The Dirty Dozen." The militant employees sometimes refer to the old line bureaucrats in Interior as "the green eyeshade boys."

While Indian criticism of the BIA dates back to when Indian affairs was handled by the War Department, the introduction of militant criticism from within is a relatively new development.

And the protesting AIM members at BIA yesterday were obviously getting moral support, if not overt encouragement from some high-level bureau officials.

One of them suggested that yesterday's fracas was "just a little indication of things to come" if broad reforms in the management of the BIA aren't forthcoming.



Guards at the Bureau of Indian Affairs building remove a protester, one of the group demonstrating against the bureau's activities.

By Charles Del Vecchio—The Washington Post



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— AP Wirephoto

Louis R. Bruce, commissioner of the Bureau of Indian Affairs, left, listens as Ernie Stevens, community services director for the Bureau, right, talks with Russell Means, director of the Cleveland Indian Service and the leader of the protest group. Wednesday night at Bruce's office in Washington.

Want BIA Removed From Interior

Sept. 22, 1971 THE WASHINGTON POST

By William Greider

Washington Post Staff Writer

Indian tribal leaders, fed up with bureaucratic obstacles in the Interior Department, want the Nixon administration to take the Bureau of Indian Affairs out of Interior and place it in "receivership" at the White House.

"We are living under a department that is hostile to our interests," Peter MacDonald, the elected tribal chairman of the Navajos, the nation's largest tribe, complained at a press conference yesterday.

MacDonald said that the Nixon administration's announced goal of self-determination for Indian tribes "has been so thoroughly subverted by a combination of the old-line bureaucrats within the BIA and those interests within the Department of Interior that this policy can only be implemented if the BIA is placed in receivership under the Executive Office of the President."

A resolution asking for such a realignment was unanimously approved last week by 16 tribal chairmen who serve as the board of directors of the National Tribal Chairmen's Association, a new organization formed by the elected leaders of more than 65 reservations. MacDonald, who drafted the proposal, said it is being circulated to all tribes for their reaction and so far "most of it is a very favorable response."

Specifically, the tribal chairmen complain that BIA Commissioner Louis R. Bruce and his "Indian team" of staff executives are being frustrated by Interior officials such as Wilma Victor, an Indian affairs aide to Secretary Rogers Morton, and BIA Deputy Commissioner John O. Crow, appointed in July to administer internal operations. Both are Indians themselves and longtime BIA employees, but their critics claim they represent conservative bureaucrats opposed to Indian tribes taking over the operation of government programs through contracts, a key reform proposal made by the Nixon administration.

If reservation Indians reach general agreement on the proposal to move the Indian agency, it will represent a significant break with their past attitudes. In recent years, whenever BIA critics suggested that the agency should be moved out of Interior, where it must compete with other western interest groups—reclamation, oil, ranching, timber, parks and others—the tribal leaders usually opposed the idea. They did so on the ground that such a move

would only weaken the federal government's commitment to protect the reservations.

The BIA commissioner, a Mohawk-Sioux himself, declined to take sides on the issue. But Bruce said that "if the majority of the Indians decide this is the direction they want to move, then I don't see anything to do but to support it."

Bruce, however, said he disagrees with the charge that reform efforts have been "stopped dead in their tracks," as the Navajo chairman put it.

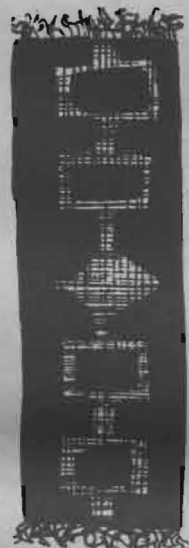
"It's partially true, but not completely," Bruce said, "because we are moving in some directions." He said some 93 contracts have been issued since May 1 turning over various BIA programs to tribal control. These range from housing projects to adult education, though only one involves a complete takeover of reservation operations by a tribe, the Miccosukee of South Florida.

Secretary Morton has not commented on the proposal, but he discussed it on Monday with William Youpee, chairman of the tribal leaders' association. Rep. Sam Steiger (R-Ariz.) whose district includes most of the Navajo reservation and who attended the Monday meeting, said Morton "did not think that was a good idea," but wants to consult regularly with the tribal leaders' organization on its complaints.

Steiger, ranking Republican on the House subcommittee on Indian affairs, and MacDonald both believe Morton favors the reforms, but has been undermined by bureaucratic resistance. "Rogers is a man who wants action as badly as we do," Steiger said. "He's depended on people for advice who are not well motivated."

The Arizona congressman complained that "the roof fell in as soon as Commissioner Bruce made it apparent they were really going to do something." When Bruce took office, he appointed at least 15 Indians to top staff jobs, including some young men who were militant leaders in Indian communities. MacDonald charged that Interior officials are planning "systematic attempts to dump Bruce and to clear out his whole team from the Bureau."

Also attending yesterday's Capitol Hill press conference were representatives from the Mescalero Apache, the Pueblos of New Mexico, the Oneida reservation in Wisconsin, and the Miccosukee.



BIA Accused of Eroding Indians' Economic Base

Sept. 9, 1971

SPOKANE, Wash. (AP) —The U.S. Bureau of Indian Affairs is "engineering the destruction" of the American Indian's economic base, the BIA's deputy director of economic affairs said here Wednesday.

Leon Cooke, a Red Lake Chippewa who works in Washington, D.C., said the BIA is eroding the Indian economic base by massive cuts of timber and leasing of mineral, water, oil and water rights to private interests.

Cooke spoke at a joint meeting of the Affiliated Indian Tribes of the Northwest and the regional National Congress of American Indians. The meeting was called, one member said, because of the BIA's transfer of William Veeder, a water rights specialist who gave the Indians a great deal of help in protecting their water rights, to Arizona from Washington State.

"It is ironic," said Cooke,

"that the Interior Department and the BIA would take such action that is detrimental to the interests of many tribes. By placing him (Veeder) in a restrictive assignment, his talents will be seriously restricted."

"If they take away the water, they kill the land base," Cooke said. "Kill the land base and you eventually wind up killing the people."

The bureau's reluctance to look after Indian interests is proved by the transfer of Indians who do to more limiting jobs, he said.

Cooke and George Crossland, an Osage tribesman and director of the National American Indian Defense and Education Fund, called for a national confrontation between representatives of all tribes and President Richard Nixon.

"The rhetoric used by President Nixon in his July 8, 1971 speech does not match subsequent action," Crossland said.

Nixon recommended in the speech a meeting of tribal leaders with him and a hearing in Senate chambers.

"We want to know that has happened to the idea of self-determination for the Indian people as set forth in President's speech," said Cooke. "We have seen the lightning and heard the thunder but we have yet to see the rain."

"Federal agencies have acted in concert to destroy the Indian people by condoning federal seizure of Indian land and water rights. The President also talked of creation of an Indian Trust Council Authority which would provide independent legal service to Indians," Cooke said.

"He also mentioned allowing Indians to run their own affairs by contracting for BIA services in administrative affairs," Cooke added. "There has been no evidence of any affirmative action to implement any one of his promises."

A lonely battle for Indian rights

By Joe Rigert
Of the editorial page staff

Washington

A once-obscure 60-year-old government bureaucrat has come to symbolize an unequal contest for land and water in the West and Southwest United States.

The immediate issue is whether William Veeder will be able to retain his job as a Bureau of Indian Affairs (BIA) lawyer seeking to protect Indian resources from the encroachment of municipalities, land developers, utilities and agricultural interests.

Veeder is resisting an order for his transfer to a job in Phoenix, Ariz. — a move he calls an ultimatum for his discharge from the BIA after 37 years in government service.

That action by the Nixon administration prompted Veeder, in a recent interview, to say that the federal government has "ceased to function" as a protector of Indian land and water rights.

But Veeder sees the issue as much larger than just the battle by politically-weak Indian tribes to resist the powerful pressures of big cities and other interests in dry regions.

"The point I'm trying to make," he said, "is that the Indian problem is only a phase of the whole problem the nation is faced with. They (the Indians) are going to be the first victims of the environmental crisis. The Indians have to look to the Department of Interior and Department of Justice, and these agencies are making it impossible for the Indians to survive."

The broader issue, said Veeder, is that the federal government is subsidizing population movements to the arid regions far in excess of the numbers that can be supported by the natural resources. The subsidies are going to industry, housing, water projects and farm crops. Already, he said, the Southwest is a "disaster area."

So consider the irony. "Federal funds," said Veeder, "are being used to create an environmental crisis that the government would like to correct."

And consider the pressures. "The tremendously powerful factions taking land and water are simply overwhelming the government — not just the Indians," Veeder said.

The issue is still more narrowly defined as one of Indian rights in the Upper

Midwest. Questions have been raised about those rights in the Missouri River Basin in North Dakota and South Dakota and at the Red Lake Reservation in Minnesota.

Upper Midwest Indians lost much of their land and water to the demands of the white population in years past. "Umpteen thousands of acres," says Leon Cook (a Minnesota Chippewa and BIA official recently demoted after his hard-line defense of Indian rights), were given up when the BIA permitted the sale of Indian lands prior to 1934. Other land was taken for power projects such as the Chippewa Flowage in Wisconsin, which the Lac Court Oreilles are trying to recapture from Northern States Power Co.

Failure of the BIA and Justice Department to protect these Indian rights led President Nixon to propose a year ago that Congress create an independent Indian Trust Counsel Authority to provide legal representation for Indians. Mr. Nixon pointed then to an inherent conflict of interest for the federal government in its responsibility to advance the "national interest" in the use of land and water and to protect the "private interests" of Indi-

ans in land held by the government as trustee. "There is considerable evidence that the Indians are the losers when such situations arise," said the President.

The demotion of Cook and the attempted ouster of Veeder point up the truth of Mr. Nixon's statement. And the failure so far of the trust-authority bill to move out of committee in Congress points up the power of political forces arrayed against Indians.

William Veeder, gray-haired, conservatively dressed, mild of manner, gives the appearance of an improbable battler against the interests. He holds forth in a cluttered, obscure office in the BIA building on Constitution Av. He could retire on a government pension if he wished.

But Veeder grew up near the Crow Reservation in Montana and saw "the tragedy of the American Indian." As he remembers it, "I must have been 3 or 4 years old the first time I went to the Crow agency and saw the terrible conditions." Now, he says, "basically, wherever I go, I find it hasn't changed any."

Minneapolis Tribune
Sept. 1, 1971

RELOCATION REVISITED:

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A CHICAGO ODYSSEY

(PART TWO)

After moving from missile site to missile site, from church to park and place to place, Chicago's homeless but determined Indian Village group has won a partial victory.

Chicago Housing Authority and federal Department of Housing and Urban Development officials have promised to provide both housing and land for the Indians.

As individuals, many of the group have been struggling to cope with the Chicago jungle since arriving there on BIA "relocation programs" or just drifting in to find a better life that had been promised in boarding schools and in the media. But they began to work together as a group last summer (1970) when they took over land near Wrigley Field and erected a small tent village.

From there, they migrated to an abandoned apartment building where they were burned out, to a Belmont Harbor missile site that had been declared surplus property, to a church that called police to evict them because they "didn't have the facilities", to a county park, and finally, to the Argonne National Laboratory abandoned Nike missile site in DuPage County near Chicago.

Their occupation could have been a disaster. The government had shown its muscle with a military evacuation of the Indians on Alcatraz, from the El Cerrito, California, missile site, and they themselves had been forcibly removed by scores of police from the Belmont site. Had it not been for the strong and concerned support of white citizens of DuPage County, it is likely that another messy eviction would have taken place.

When the Atomic Energy Commission (AEC) started to prepare legal proceedings, about 80 persons met in the Community of Christ the Servant Lutheran Church in Lombard, Illinois, to discuss legal and political action.

Rev. Jack Lundin announced that the church would become a collection point for donations, and a continuing meeting place to discuss white strategies.

About fifty whites set up a vigil at the Indian encampment, in hopes that their presence would dissuade any attempts by law enforcement officials to evict the Indians. They said they were "symbolic representation" for all of the county's concerned citizens.

Lundin called for "people to bring their tents and campers — whatever they use for their Wisconsin weekends — and go to the site."

Another meeting was held in Wheaton by State's Attorney William V. Hopf, DuPage County sheriffs officers, and County Forest Preserve officials. They talked about how to deal with the Indians' presence. After all, the U.S. had promised to turn the land over to the Forest Commission — all 2,040 acres of it — before the Indians came into the picture.

The steering committee of citizens contacted individual county board members to urge them not to receive the excess land, which would set up the stage for a mass arrest.

But their congressman, John N. Erlenborn said he "would do nothing about the Indians. . . Their presence appears to be an illegal occupancy, and therefore a law enforcement problem." He added that he felt sorry for them and sympathized with their plight.

Calling themselves the "Concerned Citizens of DuPage County", the white group continued to put on the pressure. Going before the County Board of Supervisors, they demanded that the Board participate in negotiations between the Indians and Federal officials. They got the Board to appoint a negotiator, and a promise that it would study a demand that it would not take possession of the site until the government had reached a satisfactory settlement with the Indians.

By now the occupation had gone on for two weeks. The Indian demand was modest — it wanted 500 acres to be turned over to them for housing and a cultural center. About 110 Indians were in residence on the site.

At that time, both sides were working against an August 16th deadline. By then, either the Government would announce that the Indians could remain, or the Indians would have left voluntarily to some other site in DuPage County, or there would be a forcible eviction.

A delegation headed by Rev. Tom Peyton, a Roman Catholic priest associated with Mary-

knoll Seminary in Glen Ellyn, again went to the County Board. They held a press conference before marching on the courthouse to present their petitions.

Peyton recalled that when the County Board had not wanted a Job Corps Center to be established at a nearby seminary, it had put enough pressure on the U.S. Department of Labor to have the proposal withdrawn. He pointed out that similar pressure might ensure that the Indians would be able to stay.

"I don't want DuPage County to become the site for an Indian massacre," Peyton told them. He said he would hold the County Board responsible if any type of forced eviction took place at the Nike site.

During the press conference, Peyton was confronted by Richard Doria, chief of the sheriff's police, and top aide to Sheriff Wayne Shimp. He asked Peyton if the Indians would use weapons against the police if an eviction were attempted forcibly. "Do you have enough influence over the Indians to persuade them not to use their weapons?" Doria asked.

Peyton replied that he did not think the Indians had weapons, but Doria said, "We know they have."

The sheriff's office had begun to leak out word that merchants in nearby Darien, Illinois, were plagued by thefts by Indians, including guns.

However, they had made no arrests since the "merchants had not signed any complaints", and they hinted darkly that there were some "rumors" that the merchants were afraid of "Indian reprisals."

Wheaton Attorney John Ladner started to prepare a suit to be filed in U.S. Federal Court on behalf of the Indians. The suit would have asked a temporary restraining order from the

court to prohibit the sheriff's police from forcibly removing the Indians from their encampment, and would raise the validity of the treaty made with the Ottawa, Chippewa, and Pottawatomie Indians and the U.S. in 1833. Volunteering his services, Ladner called it an "unconscionable treaty" that was totally unfair to the Indian tribes. He pointed out that descendants of these tribes are among those occupying the missile site — land that was lost through the treaty.

The Concerned Citizens printed up handbills and distributed them, saying the position of the government was a cop-out, and saying that **WE WANT THE INDIANS TO STAY.** "Why shouldn't we settle for a park of 1540 acres and let the other 500 acres be transformed into a beautiful Indian village where American Indians caught in urban slums could return to their woodland life, their culture and folklore, their care of fields and forests?" they asked. A giant Rally of Support was called.



Although Congressman Erlenborn had earlier expressed his disapproval, he left the country, and his administrative assistant, Mrs. Joanne

Mike Chosa,
chief of the
Chicago Indian Village,
sounds the drum
on the new
Indian Land
at Belmont Harbor.



Steve Wall, World Magazine

Maxwell, was left to mind the office. She helped to line up alternate sites if the Indians were evicted, or possibilities for long-term housing developments. She came up with an abandoned prison farm, an army camp, and apartments in Chicago's uptown area. A federal task force commenced negotiations.

The federal task-force consisted of officials from the Departments of Housing and Urban Development (HUD), Health, Education and Welfare (HEW), Labor Department, Transportation Department, and the Office of Economic Development (OEO).

The federal negotiators wanted to make arrangements for the Indians to visit housing sites in Chicago, and to meet with Charles R. Swibel, chairman of the Chicago Housing Authority.

But Chosa said they would not enter Chicago unless they received written assurance from State Attorney Edward Hanrahan that there would be no police harassment or arrests. He also said the Indians would lose their bargaining power if they were to move from the Nike site before the negotiations were completed.

Finally, though, Swibel and Chosa reached an agreement to provide temporary lodging in existing housing in Uptown Chicago, and to push construction of 132 new units on 11 sites. While provisions were being made, the group moved into temporary quarters at Camp Seger, a Methodist youth camp near Naperville.

Speaking of the CHA plan for the Uptown community, Chosa said, "I think we can build something that will be a model for the entire country." Certainly the People of Chicago's Indian Village deserve something better than what they have found of the "better life in Chicago" to date.

Lloyd Wendt/Editor and Publisher

Luke P. Carroll/Executive Vice President and General Manager

Dan Tucker/Editorial Page Editor

When do the Indians win one?

THE INDIAN families who have been living on a few acres of unused land in Du Page County may not fully understand the legal reasoning that is forcing them off it. They are quite familiar, tho, with the one rule of law that always seems to apply to Indians in their dealings with government: That nothing can be done for them just now, and if anything is done some other agency will have to do it. Under this immutable custom, when Indian interests are at stake something else always comes first.

This time, what comes first is the federal government's unwillingness to let unused land—a vacated Nike missile site at the Argonne National Laboratory—be used for an urgent and humanitarian purpose. The government's right to refuse was upheld yesterday by federal District Judge Frank

act; that it has a right to force people into additional hardship so as to keep surplus land unused.

Even granting the right, what is the point of refusing to let the Indians stay on this land? What better use does the government have in mind for it? The entire site consists of 2,040 acres of wooded land outside the laboratory fence. It was recently declared surplus and transferred from the Atomic Energy Commission to the General Services Administration. It seems likely that the land will eventually be turned over to the Du-Page County forest preserve district for recreational use.

Negotiators for the Chicago Indian Village want 500 acres of this surplus land—less than a quarter of it—for a permanent settlement. The goal is to make the vacant mis-

'Essentially, the ruling means that the federal government has a right to force people into additional hardship so as to keep surplus land unused.'

J. McGarr, who turned down pleas for a preliminary injunction to keep the federal government from evicting some 200 men, women and children of various tribes from the Nike site. The judge said their appeal belonged not in District court, but in the U. S. Court of Claims or the Indian Claims Commission.

We cannot criticize Judge McGarr for this. His ruling seems fully in line with law; to grant the injunction he would have had to bend the rules sharply. As the defense argued, the federal government is in fact the titleholder to this property and the Indians occupying it are technically trespassers.

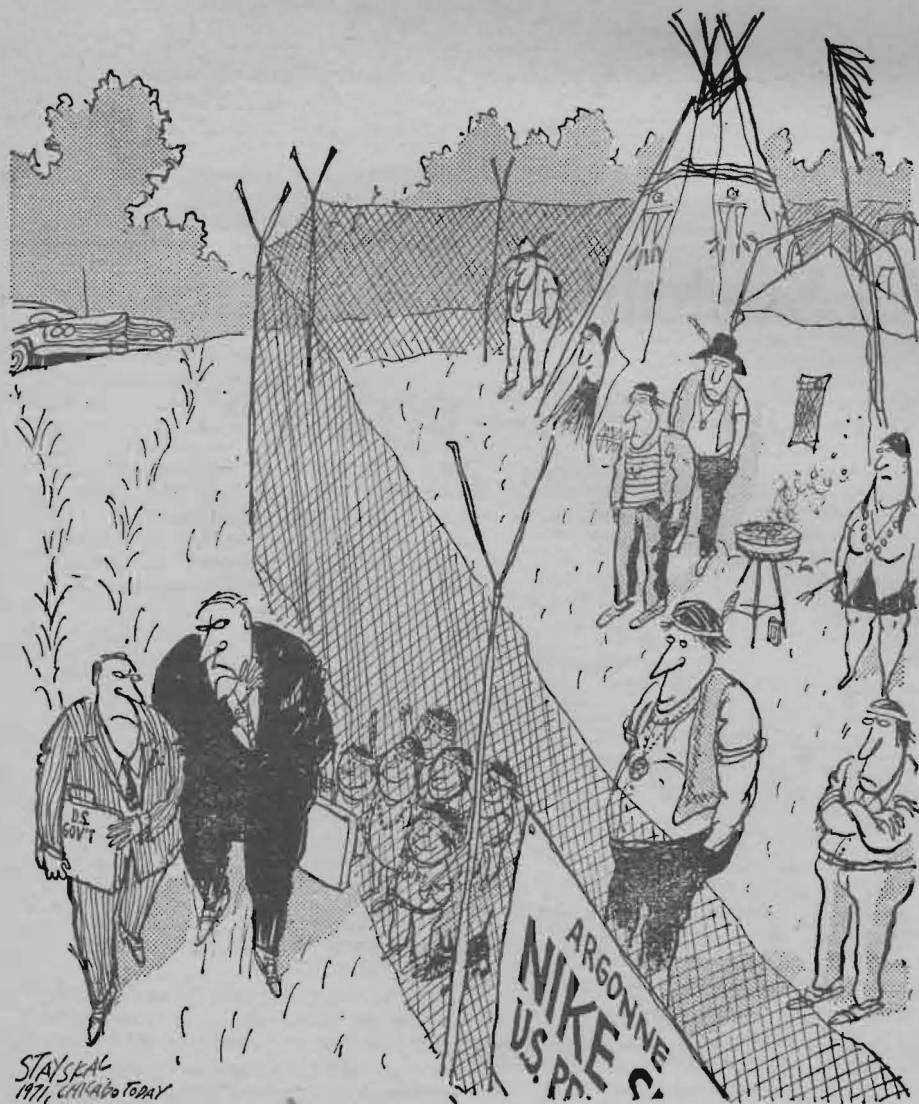
And yet there is injustice at the heart of all this flawless legality. Essentially, the ruling means that the federal government has legal authority to commit an indecent

sile site an Indian center, a way of escape from the urban ghetto and the reservation both; a place where Indians can gather and perhaps create a dignified, self-supporting life that will reflect the values of a race that knew how to live in peace with nature.

The Indians have had an endless run-around from spokesmen for a dozen federal agencies. Now, it seems, they have lost their chance. But it may not be lost. If there is no hope in judicial appeals, perhaps there is some hope in the men of the executive department who make the decisions and give the orders concerning federal property.

We appeal to them—to President Nixon himself—to let these people have what they need: A chance to rebuild for themselves a kind of life that we have all but destroyed.

Photos by Steve Wall



"I wish they'd go back where they came from!"



Termination Brings Instant Poverty

Chicago Tribune, Thursday, August 26, 1971

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BY JOHN O'BRIEN
AND DONNA GILL

"Termination is a dirty word. To many Indians, it means 'extermination' of tribes, cultures, traditions, the Indian way of life.

Literally, it means taking away reservation status and leaving reservation Indians on their own. The move dates to the 1950s, when Congress passed a resolution making termination a long-range goal.

Against Termination

But President Nixon is on record against termination. His course is a middle one—allow the Indians to have their protective reservation status and its inherent privileges, but give them more freedom to set their own destiny.

Some officials of the Bureau of Indian Affairs, however, say termination is still a possibility for many tribes.

For some tribes, Nixon's stand that termination is "wrong" has been taken too late.

For the Menominees of Wisconsin, it is a hollow mocking of a tribe that once counted itself second in terms of national tribal wealth. Now the tribe teeters on financial oblivion.

Suddenly, Taxes

As it happened, the first day of the Menominees' new status of termination as Menominee County, May 1, 1961, also was the due date of Wisconsin's county real estate tax bills. It was the Indians' first contact with such taxes. They had no tax base to draw from. The Menominees paid with their savings.

"We started out in the hole," said Theodore S. Boyd, a Menominee who is vice president of economic development for the county's Menominee Enterprises, Inc., a sort of Indian-run corporate guardian of the county. "Most of the more than \$1 million we had in the bank was gone immediately."

Reduced to Virtual Poverty

Overnight, the once prosperous tribe was reduced to virtual poverty.

Each Indian of at least one-quarter Menominee blood born before 1954 got a \$3,000 income bond and 100 shares in Menominee stock—of no market value. Half the tribe members lived in the county. The other half lived in 45 states. Many had gone to the cities in earlier years for a better life.

Stripped thru termination of tax exempt status and other benefits, the Menominees had only their forests and a sawmill to fall back on for support.

Few Understand

Tho an overwhelming number of the 2,600 Menominees voted for termination, few perhaps actually understood the consequences. The move was urged, if not foisted on them, by the federal government.

"Uncle Sam always told us you don't have to think for yourself; to lean on my shoulders," said Mrs. Ernie Brisk Goodwill, head of general relief for Menominee Township. "Then they took away the shoulders and left us."

Termination, charges Boyd, has been nothing short of a disaster for the Menominees. Their county relief rolls are among the highest in Wisconsin. Housing is a severe problem. And of the Indians who are employed, it is not uncommon to find many traveling up to 150 miles daily round-trip in makeshift car pools to go to work.

The county's main employer is Menominee Enterprises. Its 175 Indian employees are paid

an average hourly wage of \$2.60.

Quality for Aid

"At termination, the government said that once we were no longer Indians by reservation definition we could qualify for federal aid programs like any other citizen," said Nick Dodge, a director of Menominee Enterprises.

"It sounded good. But we quickly found out that all sorts of statistics were needed to qualify, and we had none. We knew we were poor, but couldn't prove it. We didn't even know what the population was for sure."

Faced with bankruptcy, the Menominees took stock of their limited assets of spectacular woodlands and lakes in 1967 and gambled. They would sell some of their land to whites for resorts and lease more for industry.

Result Is Legend Lake

The result of the land sale is Legend Lake. It is a combination of nine natural lakes around which 2,600 home sites are being carved. Bitter controversy abounds.

The project has split the Menominees into two camps: those who insist it is an economic must for survival and point to \$1.5 million realized from it and those equally insistent that any erosion of their homeland is shortsighted and untenable no matter what the gains are now. Neither side wants to lose the land.

Then there is the prospect of an eventual Legend Lake population of 10,000—compared with the 1970 Indian census count there of 2,303.

Indian-White Development

Development of the 5,170-acre project on some of the choicest of Menominee land is being done by Lakes of the Menominees, Inc., a 50-50 partnership between Menominee Enterprises and N. E. Isaacson & Associates, Inc., land developers.

The white Isaacson firm was brought in by the Menominees when they found they had neither the money or know-how to put the development together themselves. Most of the work is to be finished next year.

Some Indians and white sympathizers opposed to the project have staged demonstrations outside the lot sales office. One attempt to bar prospective buyers led to the issuance of a court order against disruptions.

"Money Is Needed"

"I don't like seeing the lots sold, the area commercialized," said Mrs. Irene Dickenson, Menominee County's clerk. "But when you are in my position, you see how badly we need money."

The land sale dilemma, Mrs. Dickenson believes, does not apply to lands leased for businesses [what few there are in the county] or land now planned for an industrial park.

"The difference is that industry will create steady jobs," she said. "And it will be ours."

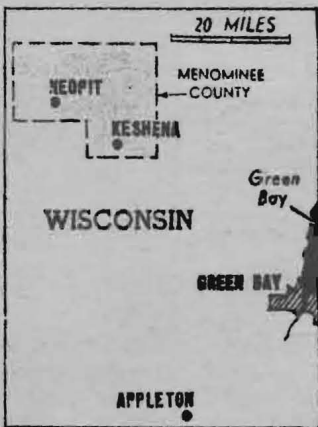
"Some say industry will harm the county's natural beauty," says Mrs. Goodwill. "I say the heck with recreation. What we need is industry—bread and butter."

Wouldn't Agree 2d Time

Menominee Enterprises' Boyd has mixed feelings about Legend Lake. He doesn't think the tribe would agree to it again if given a second chance.

"We all take pride in standing on any part of the 'reservation' and saying, 'This is my land,'" he said. "We are attached to the land. That is why it is particularly hard to accept Lakes of the Menominees, even for me."

Menominees



Boyd said turning back now would be difficult, if not impossible.

"We are under contract [with Isaacson]; we can't get out. The land is being sold. Nothing short of financial chaos could get us out of it," he said.

A Financial Success

"But it is a financial success, and N. E. Isaacson is good. We couldn't ask for a better developer. He has performed under adverse conditions. But he gets results for us. He has received as much as \$16,000 for 100 feet of lake frontage. Now that's real salesmanship!"

And that "salesmanship" means that moneyed non-Indians will be there to help pay real estate taxes.

The forests of Norway and white pines and tall hemlocks are restricted as to how much can be cut from them per year, and how much of the land they occupy can be used for other purposes. This arrangement insures the small sawmill income. But it also limits expansion of an economic base.

The development hasn't employed as many Indians as was hoped. The construction superintendent, Peter White, a Menominee, directs a crew of 15.

Never Did Anything

"I don't think the government ever did anything for us," said White. He operates his own chain saw business and owns county property.

"The only ones who have difficulty now are those who don't want to work," he said.

Cannot Sell Stock

The Indian shareholders cannot sell their stock at least for the next four years. After that time, an otherwise poor Indian might want to sell. Menominee Enterprises has first crack to buy the shares back, but there is serious doubt it will be able to afford to.

"So the land may some day pass to white hands," said Boyd. "The moratorium on selling shares is only stalling, putting off the inevitable."



(TRIBUNE Staff Photo: By James O'Leary)

Logs move up chute into Menominee Lumber Mill in village of Neopit. Frame house in background across the river is headquarters of Menominee Enterprises Inc., principal employer for Indians in the area.

DRUMS Sustains Opposition To Menominee Enterprises

KESHENA, Wis. (AP) — Members of the DRUMS organization continued to pound home their opposition Sunday to the way Menominee Enterprises, Inc., is managing Menominee Indian tribal assets.

"We must fight, fight, fight, and if that means cracking skulls together, we must do so," said James White of Chicago, who was elected president of DRUMS—Determination of Rights and Unity of Menominee Stockholders.

DRUMS members have been fighting for repeal of the action which terminated the Menominee land reservation status and turned it into a county. The tribe lost such provisions as tax exempt status and some government paid community health and education services.

MADISON — The staff of the Department of Health and Social Services has recommended that the citizen board support passage of a bill that would eliminate the requirement that Menominee Indians assign their holdings in Menominee Enterprises to the department in exchange for public assistance.

The bill, introduced by Sen. Reuben La Fave, R-Oconto, would end the provision that the department receive and accept the bonds that have a face value of \$3,000 each, as security on cash loans to needy Indians or in return for providing aid.

Representatives of the Menominees asked that such a proposal be considered because the present law serves as a barrier to some very needy Indians receiving aid.

CHIPPEWA FLOWAGE PROTEST CONTINUES

RESERVE, Wis. (AP) — The Lac Court Oreilles band of Chippewa Indians emphatically stated their demands Friday for return of tribal lands and compensation for the land's occupation by the Northern States Power Co.

The Indians want to reclaim 6,000 acres of northern Wisconsin land which the power firm has leased for 50 years and they are seeking what their attorney Lawrence Levthal, estimates as up to \$10 million in damages.

Lucey, who set up the Friday meeting with Indian power firm and government officials, promised his "philosophical support" to the concept of recapturing and restoring the tribal land. Nelson said he would introduce a bill calling for the recapture of the land after hearings on the issue are held, which he hopes will be within 90 days.

The president of the utility, Wilbur Marx, said it was ready to negotiate for a new license. He asked that a task force be established consisting of three power firm officials and three Chippewas to discuss negotiations.

"It will be a waste of time to have a task force," replied Rick Baker, president of the tribal council. "It will be a waste of time to talk. And we will never, never (agree to) relicense."

Post-Crescent News Service

NEOPIT — By an overwhelming vote, Menominee Indians Saturday rejected an offer by the National Park Service to buy and lease Indian-owned sections along the Wolf River.

Although the vote by certificate holders of Menominee Enterprises, Inc., was advisory, corporation officials indicated they will observe the dictum by refusing the Park Service offer.

In essence, the Park Service offered to purchase outright about 2,500 acres of river and land, and lease another 3,060 acres, for a total of \$3,778,300. The vote Saturday was 135-005 against acceptance of the offer and 1,979 in favor.

Proxies collected by an Indian organization called DRUMS, which opposes all land sales in the county to non-Menominees, comprised about 40 per cent of the total "no" vote.

Old Coast Guard Station Occupied by Militants

19

By Walter W. Morrison
of The Journal Staff

MILWAUKEE, Aug. 14 (UPI)—Twenty-five members of the American Indian Movement [AIM], relying on a peace treaty made in 1868, took over an abandoned United States Coast Guard station on the Lake Michigan shore, before dawn today.

"We don't have anything to lose," one said.

The leader of the group, Herb Powless, chairman of the Milwaukee AIM chapter, said they came "peacefully and we plan to remain here peacefully."

However, he added: "We will not leave here unless we are forcefully removed."

The Indians want to establish an Indian center with programs to meet the educational, housing, employment and health needs of their people, Powless said.

The Coast Guard's search and rescue operation, which had been headquartered at the McKinley Beach boathouse, was moved in late 1969 to newer, larger quarters on Jones Island.

Observers Saturday pointed to a possible barrier to the Indian claim. In 1868, when the treaty was signed, the site of the Coast Guard station was under water in Lake Michigan.

The station was built on landfill extended into the lake by the city of Milwaukee in the 1920s, according to Howard Gregg, general manager of the Milwaukee County Park System.

Powless, however, said that he interpreted the treaty to require that any abandoned federal land, landfill or not, must revert to Indian ownership.

Among organizations that have expressed an interest in the site are the National Science Foundation, Washington, D.C., the University of Wisconsin Center for Great Lakes Studies and the Wisconsin Department of Natural Resources.



—Journal Photo by Erwin Gebhard

George Gardner (left), Herbert Powless (center) and Jerry Starr stood in the tower of the former Coast Guard Station near McKinley Beach Saturday. Powless is chairman of AIM; Starr is co-chairman.

Powless said the group would be joined later by AIM members from other cities. Two members of the Chicago Indian Village, which in recent weeks has occupied an abandoned Nike site and a Cook County Forest Preserve in the Chicago area, were among the 30 Indians who seized the site here.

Barricade Set Up

Powless said visiting delegations would check in at the AIM office at 3328 W. Lisbon Ave.

Soon after their arrival the Indians placed a sawhorse as a barricade across the gravel drive leading to the building. They later substituted a large sheet of plywood on which the words "United Indian Reservation" were painted. Two sen-

MINNEAPOLIS, Aug. 17 (UPI)—Mrs. Pat Nixon turned over 141 acres of federal property to Minnesota today, the

some Indians were present who insisted the land should have been given back to them.

A delegation from the American Indian Movement showed up to protest the "land theft" at the Fort Snelling ceremony, holding nine signs aloft and yelling when Mrs. Nixon started to speak.

Indians Claim Land, Heckle Mrs. Nixon

THIS WAS THE EDITORIAL COMMENT OF THE MILWAUKEE SENTINEL TO THE OCCUPATION

Plainly Illegal

"I see we have some friends here; thank you for coming," she said, and continued speaking into a microphone. She appeared slightly upset.

The Indians, at the back of the crowd of about 2,500 persons, made no effort to reach the stage, but kept up their shouts during the five minutes she spoke. Mrs. Nixon ignored them and continued to speak.

She thanked the crowd for a "friendly welcome" and said she was happy that the people of the area could "enjoy these historical buildings and all the wonderful facilities that are here."

The signs the Indians held up said, "No more legal theft," "Another treaty violation," "Another Tricky Dick land theft," and "This is Indian land; honor the 1885 treaty."

Eddie Benton, director of the St. Croix Indian Movement, said: "Three times federal suits were filed for either the payment or return of this land. All we want is the land that was treated for. This land was treated for. It was never paid for."

Mrs. Nixon then flew on to Oregon, where she gave 426 acres of federal land to city and county governments and enjoyed the festivities so much she delayed her departure.

Mrs. Nixon—on a five-state, three-day tour to transfer deeds of federal property to state, county and local authorities for recreation—said to watch skydiving and motorcycle demonstrations.

It may be significant that guards posted around the old Coast Guard installation at McKinley Beach are armed with sawed off pool cues. The takeover of the site and buildings is the kind of plan that often is formulated in poolrooms. It is also a discredit to hard working, law abiding Indian citizens who have better things to do than sit at the lakefront eating picnic lunches.

The occupation, of course, follows a nationwide fad. Militant blacks, people claiming to represent the poor and, most recently, Indians, have taken to occupying land or buildings to which they claim they have some moral or legal right.

Cloaked in self-righteousness, their leaders usually deliver a familiar line about how their people have been exploited or cheated for centuries. Often as not, the leaders look young, healthy and strong as horses. We are neither impressed nor moved to sympathy by these illegal actions. Most people aren't. Times are tough, yet most people of all races do not resort to such hoodlum actions as breaking and entering and the threat of violence if they are interfered with.

All this is said not to ignore the plight of the Indians or any other disadvantaged group. It is said in doubt of the sincerity of those who would take the law into their own hands to exploit the discontent of their own people by suggesting that things will be better if a few buildings are taken over.

The pattern is familiar. First, a takeover, march or some other dramatic and unruly action. Then a response from an elected official or a part of the bureaucracy. The next thing we know, a special agency is set up to take care of the alleged problem.

In many instances, an individual or individuals who led the initial uprising get high paying government jobs and the people they allegedly speak for are left in the same straits as before. That's bad for everyone and should not be condoned by officials at any level of government.

The Indians in the old Coast Guard station should be removed forthwith if they do not leave voluntarily and, if they feel they have any legal claims to the property, they should pursue them through the proper legal channels. If the leaders of the takeover have real concern for their people, they will take the voluntary course.



Instruction Given

A spokesman for the 9th Coast Guard District in Cleveland said Saturday that its personnel had been ordered to stay away from the property pending a decision on what to do about the Indian occupation. He said officers were meeting with the district's legal officer.

Coast Guard personnel have been instructed that they are in no way to antagonize the Indians, he said.

Milwaukee police, who sent two squads of uniformed police to the scene almost immediately after the Indians arrived, said they had no plans to remove the group as long as things stayed peaceful and no one filed a complaint.

One patrolman, who was being escorted around the buildings by an Indian, said: "Maybe if you get it back, you'll get the lake cleaned up."

Plywood Removed

Indians gained entry to the larger of the two buildings by removing plywood covering a broken pane in a door.

They brought with them a coffee urn, rolls and sandwiches. During the morning some members of the group left briefly to buy other provisions.



(UPI Telephoto)

Mrs. Pat Nixon tries her hand at putting after ceremonies turning over 141 acres of land at Fort Snelling, Minn., to the state for use as a park.

Oil, Progress and the Alaskan Natives

by robert h. keller, jr.

"...the Native Claims issue...will help to greatly improve the living standards of the Alaskan Native, most of whom traditionally suffer a life expectancy half that of ours while enduring an existence that can only be described as bleak." —Alaska Development Committee.

"Construction of the pipeline is only the first and most visible of many projects which [will] boom with oil-initiated monies. Opportunities in recreation, construction, transportation, and countless other areas...will abound." —Alaska Development Committee

"More than 5,000 new jobs! Right on! But, no progress can be made until the U.S. Congress settles the Native Land Claims question...." —King County Labor News

"We plan long term beneficial relationships with the Native Alaskans...an opportunity to join modern society...Alaskans who have never seen a medical doctor, a paved street, a flush toilet, a two-story building or a toaster." —Alyeska Pipeline Company

"The way will be open for Alaskan mineral development, timber production, selection of state lands and the granting of permits...." —Alaska Development Committee

"The nation needs additional supplies of Alaskan oil...our energy consumption is rising about 5% each year, more than four times faster than population." —Alaska Development Committee

They and the wildlife were always getting in the way. Buffalo on the Plains. Otters on the Northwest Coast. Eagles in Wyoming. Pequots in Massachusetts. Wyandotes in Ohio. Seminoles in Florida swamps. Cherokees in Georgia and Oklahoma. Potawatomis near Chicago. Sioux in the Black Hills. Utes in Colorado. Nez Perce in Oregon. Crees in Canada. Salish around Puget Sound. They were on the land, or hunting over the land, or passing through the land, or claiming the land.

They were always getting in the way. Of us. Of progress. Development. Speculation. Wealth. Free Land. Better and higher uses. Manifest Destiny. Gold in Georgia. Gold in the Black Hills. Gold in the Rockies. Oil in Oklahoma. Homesteads in Kansas. Trees in the Northwest. Railroads. Fish. Right-of-ways. Dams. Reclamation of wasteland. Power. Wealth. Wealth for a few and land for millions who spilled out of the crowded East into valleys and onto knolls and along streams to build their sweet little nest and cabin in the West, land for developers and developments, land for factories and refineries and schools and colleges, land for communes and hikers and campers and trailers who arrived too late. Land for Volvos, Valiants, and Volkswagens, for Fords, Furies, and Falcons.

Now that your big eyes are finally opened,
Now that you're wondering how must it feel
Meaning them that you've chased across
America's movie screens.
Now that you're wondering how can it be real
That the ones you called
Colorful, noble, and proud
In your school propaganda—
They starved in their splendor...

Sometimes they happened to be in the way and they moved away quietly and passively and politely as good friends of the white man. Poncas. Pawnees. Pueblos. Winnebagos. Crows. Flatheads. And sometimes they fought. Blackfoot. Iroquois. Crees. Cheyennes. Kiowas. Maricopas. Modocs. Comanches. Sioux. Shawnees. Osages. But they always moved or were moved, from the halls of Moctezuma to the Washita, Bosque Redondo, New Echota. Fort Robinson. Gnaddenhuettten. Camp Grant. Sand Creek.

Yet they are still in our way — holding land, making claims, building dikes on tidelands, fishing in usual and accustomed places, selling tax-free tobacco. But most of all they now are in our way in Alaska where the new game is oil and pipelines and timber and jobs and roads and construction and "recreation", The Seattle Chamber of Commerce's

Alaska Development Committee at 215 Columbia Street, 98104, can tell you all about it, or at least they want you to tell Congress all about it as they are urging Business and Labor to join in "a massive 'chain reaction' letter writing campaign" to urge "immediate settlement" of the Alaska Native Land Claims issue (letter from Palmer G. Lewis, Chairman, ADC.) Immediate. Settlement. Immediate is a key word in American history, a quick nation of speed afraid to wait until tomorrow.



Forbid them their languages
And then further say
That American history really began
When Columbus set sail out of Europe
And stress that the nation of leeches
That's conquered this land
Are the biggest and bravest and boldest and best.
And yet where in your history books is the tale
Of the Genocide basic to this country's birth,
Of the preachers who lied,
How the Bill of Rights failed,
How a nation of patriots
Returned to their earth.
And where will it tell of the Liberty Bell
As it rang with a thud
Over Kinzua mud,
And the brave Uncle Sam in Alaska this year....

When the United States bought Alaska from Russia in 1867 (\$7.2 million) we did not gain legal title to the land. In American law the technical (but not practical) position regarding land has been that it is owned by Indians until their aboriginal property rights are extinguished. In 1958 Alaska became a state. The federal government, being practical if not legal, gave the new state the right to select 103 million acres of land for its own use. With the discovery of oil, Alaska designated 25 million acres, including North Slope lands, which subsequently was leased to oil companies for \$900 million. Alaskan natives received nothing.

To halt this process, Secretary of the Interior Stewart Udall ordered a land freeze in 1969 and thereby prevented further appropriation of Alaskan land until native rights are settled. The Udall freeze presently is blocking the Alaska pipeline. The negotiations and delays are probably making a few lawyers and representatives of the natives rich (nothing good or bad involving land and money ever happens for idealistic reasons), and in the midst of it all, the Seattle Chamber of Commerce frantically seeks to thaw the freeze with a letter writing campaign. Evidently Alaska needs Seattle's help, even though the 49th state possesses two Senators and one Representative for its 250,000 white citizens — about half the number of caribou on the North Slope and

five times the native population.

Hear how the bargain was made for the West
With her shivering children in zero degrees.

"Blankets for your land,"

So the treaties attest.

Oh well, blankets for land is a bargain indeed...

The white nation fattens while others grow lean

Oh, the tricked and evicted know what I mean...

On August 2nd the House Sub-Committee on Indian Affairs passed Nixon's H.R. 7432, one of four proposed bills to settle the Native Lands issue. Although H.R. 7432 is much more generous than two inferior bills, it is not the best bill. It lacks an important element of H.R. 7895, the natives' bill, which not only provides more cash and land reserves, but calls for "2% royalties on federal and state income from minerals and surface resources in perpetuity. (italics added).

The administration bill (H.R. 7432 would, in the words of the wire service, "turn over 40 million acres to the natives" (how one "turns over to" someone land which already belongs to them is not clear.) It will also pay the natives \$925 million over an 11-year period. At first blush it all sounds very generous as here we come, bill of sale in hand, with the natives receiving about \$17,000 and 750 acres per capita. But if we calculate it as what the buyer receives, which is clear title to 525,000 square miles or 325,000,000 for \$925 million, then we find Uncle Sam paying \$1600 per square mile, or less than \$3.00 per acre. Compared to moon shots, redeeming Lockheed, or waging the Vietnam war, \$3.00 an acre for title to Alaska is a mere trifle. A bargain indeed.

Alaska is the last chapter in the American settlement of the Wild West, and historians should be happy for the opportunity to watch the old story repeat itself so neatly. We not only will cleanly and economically remove the Indians and take their land, but we will educate and save them[for our way of life.] That was the theme back in the 1870's and '80's. But if you don't like the theme of massive wealth and consumption at the expense of the natives, the land, and the future; and if you happen not to love the previous chapters of Los Angeles, Gary, Akron, Cherry Point, Chicago, or even Interstate 5 through Seattle, you can try to throw a little sand into the gears of Progress by (1) demanding fair and just settlement of native claims, such as senate Bill 835 and House Bill 7895 which provide percentage payments and which are before the Senate Interior Committee (Henry Jackson, with Mark Hatfield or George McGovern also members) and the House Interior Committee (Tom Foley and Lloyd Meeds); (2) you should demand harsh and strictly enforced environmental controls on all white lands in Alaska

(Friends of the Earth is an effective lobby and needs your help); (3) tell the Chamber of Commerce, and Congress, to worry about fair redistribution of existing wealth and to stop plundering the future.

Now that we're harmless and safe behind laws,
Now that my life's to be known as your heritage,
Now that even the graves have been robbed,
Now that our own chosen way is a novelty,

Hands on our hearts
We salute your victory,
Choke on your blue, white and scarlet hypocrisy,
Pitying the blindness that you've never seen,
That the eagles of war wings lent you glory.
They were never no more than carrion crows,
Pushed the wrens from their nest,
Stole their eggs, changed their story.
The mocking bird sings it,
It's all that she knows,
And what can I do
Say a powerless few?

With a lump in your throat
And a tear in your eye,
Can't you see that their poverty's
profiting you?

MY COUNTRY 'TIS OF THY PEOPLE YOU'RE DYING
—Buffy St. Marie

DECLARATION of INDEPENDENCE

21

ALASKA NATIVE DECLARATION

When in the course of human events it becomes necessary for one people to dissolve the political bands which have connected them with another, and assume among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitled them, a decent respect for the opinions of mankind requires that they should declare the causes which compel them to the separation.

We hold these truths to be self-evident — that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly, all experience hath shewn that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government and to provide new guards for their future security.

Such has been the patient sufferance of the Native People of Alaska and of the villages of Alaska; and such is now the necessity which constrains them to alter their former systems of government. The history of the United States of America and the state of Alaska is a history of repeated injuries and usurpations all having the direct object the establishment of an absolute tyranny over the Native people of Alaska and over villages of Alaska. To prove this let facts be submitted to a candid world:

The state capitol is located two or more time zones away from the major part of the state with no road links to anywhere, and is nearly as inaccessible as Washington, D.C.

The state government is controlled by people from non-native areas and has been unresponsive to the needs, demands, and petitions of Native People unless something could thereby be gained for non-Natives or non-Native areas or interests;

The State government which is not representative of Native areas has deprived the Native People of an effective means of self-government while taking unto itself the power of local government in the concept of the "unorganized borough", a power which it has carelessly or wilfully ignored and failed to exercise for the benefit of the people of the "unorganized borough" who are nearly all Native People;

The State and Federal governments have mocked Native People by distinguishing them as without sufficient capital to determine their own affairs, while at the same time boldly and without legal authority taking unto themselves the land and minerals which have been in the use, possession, and ownership of the Native People for longer than non-Native civilization has existed;

The state government has imposed legal systems and forms of municipal government which are self-serving to non-Natives and often in conflict with longstanding peaceful and effective values of Native people;

The State and Federal governments have passed laws and judged legal cases in a fashion which serves only non-Native financial and commercial interests and tends to deprive Native People of recourse to the Courts or the constitutions to protect their property;



The State government has deprived Native People of their right to a jury of their peers in the trial of major criminal cases by holding such trials at locations at which only non-Native juries are gathered;

One governor has gratuitously intervened in favor of non-Native commercial interests when Native People have attempted to become economically self-sufficient in business such as fishing;

The present governor has encouraged non-Native newspapers and other non-Native interests to blame Alaska Natives' petitions for justice as the cause of every kind of problem, when in fact commercial greed and irresponsible development cause most of Alaska's problems;

The State and Federal governments have ignored and suppressed the use of Native languages even in the conduct of local government;

Official and unofficial organizations, corporations, and individuals have conspired to trick Native People out of their land and other rights including the right to participate in the planning and protection of ecological and other environmental necessities;

The State and Federal governments have made express and implied promises regarding Native property, including a promise to maintain the land freeze, but have violated their own promises openly when convenient to non-Native avarice, as is now being done in granting hundreds of thousands of acres of Native land for a pipeline without any compensation to Native owners;

The State and Federal governments and non-Native corporations and commercial interests have brazenly destroyed Native cemeteries and homes, have uncaringly injured the landscape and initiated erosion problems and now seek to continue this activity in wildlife refuges and similar places — all without compensation to the Native owners and without concern for the cycle of pollution and continuing damage now in progress;

The State and Federal governments have made a deal with each other in recently creating the new State of Alaska to pit Natives against non-Natives by gratuitously granting over 100 million acres of Native land to the State while ambiguously claiming at the same time to protect Native interests;

The State and Federal governments and private corporations and non-Native individuals have even effectively precluded Native people from jobs through the use of remote hiring systems and legal structures designed to favor non-Natives;

Much or all of the above activity has denied Native people the equal protection to which they are entitled and has been undertaken without due process of law and often by remote decree or contract without even

informing Native People.

In every stage of these oppressions, when and if an awareness was created, we have petitioned for redress, in the most humble terms; our petitions have been answered only by repeated injury.

We have always welcomed newcomers to our area with love and permission to fully participate in all local activities and government provided that each man respect his fellow, respect the property of each of us and all of us in common, and respect the natural needs for conservation and the prevention of pollution and destruction of resources. For a long time, our guests were able to live with us in peace and mutual respect. Federal agencies even brought gifts in the form of health care, welfare, etc. However, it has recently become apparent that the state and federal governments have done these things not out of respect, but rather out of utter contempt of our feelings, our traditions, and our property, and with the effect of destroying our dignity for the sake of non-Native control and exploitation.

However, we the sovereign Native People and villages of Alaska, in recognition of the possible desirability of an alliance or compact with a powerful nation do not now seek a complete break with our oppressors, but rather an equitable and fair relationship with the United States of America by separation from the State of Alaska and either the creation of a new state to comprise the Native areas of Alaska (which have been deprived of self-determination while assets have been regularly and calculatingly removed) or reversion to territorial status (if self-government can be guaranteed.) The proposed boundaries constitute a more reasonable area of self-government than was designated recently as the new State of Alaska. There is historical precedent for the following approximate boundaries:

beginning at the intersection of the Canadian border and the south line of the immediate watershed boundary of the Yukon River; running thence along the watershed boundary between the Yukon and Tanana Rivers to Livengood; running thence in a straight line to the peak of Mt. McKinley; running thence along the watershed boundary between the Kuskokwim and Cook Inlet drainages and along the watershed divide of the Alaska Range to Mount Redoubt Volcano; running thence in a straight line toward the City of Kenai to the center of Cook Inlet; running thence down the center of Cook Inlet and center of Shelikoff Strait to 155° West longitude and thence South; and embracing all territory and islands North and West of the described line.

Accordingly, and with some hesitant faith in the Constitution of the United States, we hereby assert our right under the First Amendment "peaceably to assemble and to petition the government for a redress of grievances." And to give reasonable meaning to this quoted section of the Constitution, we firmly request the President of the United States to appoint within 30 days of receipt of this petition, a commission of five reasonable people without prejudice or conflict-of-interest, to meet with the Interim Congress of the Alaska Native State and to investigate the reasonableness of these assertions and requests: then said commission to meet within nine months with the assembled Congress of the Alaska Native State to be one representative from each village in the proposed territory of the new state, then said commission within 60 days thereafter, to make recommendations and develop reasonable procedures to implement the creation of the new state, and in addition to otherwise remedy the injustices of Alaskan Natives.

Respectfully submitted, by the Interim Congress of the Alaska Native State.

We, the undersigned, agree with and desire to join in the above petition, and further assert our full support for the Alaska Federation of Natives in its efforts to achieve justice in the payment for Native Land Rights taken without compensation. We also desire to participate in self-government and development of the new state and its resources. (Signatures follow below)



THE THUNDER WATER MOVEMENT

AN ANTHROPOLOGICAL STUDY
OF INDIAN AFFAIRS OFFICIALS
UNDER STRESS

By Rarihokwats
Editor, Akwesasne Notes

This article is being published for two reasons.

First, since Lewis Morgan wrote the League of the Iroquois North American Indians have been fair game for intensive examination by people who term themselves "anthropologists". Many a study has been done on the customs, rituals, social relationships, legends, and psychology of various Indian peoples — usually by non-Indian social scientists.

But one group of people have been overlooked. They have strange behaviour patterns, rituals and customs, too. I refer to bureaucrats involved in Indian Affairs.

Like any society, Indian Affairs Officials have deviant members, such as those who seem to be genuinely devoted to promoting Indian causes. But too, the society has ways with dealing with these individuals, usually expelling them from membership by invoking strong sanctions, or by keeping them in low status positions in their society.

The fascinating culture explored here is centered around Ottawa, Canada. It is reported that a parallel society is functioning in the vicinity of the Potomac River near Virginia and Maryland.

This case study takes place in the decade during and after the First World War. Unfortunately, the society being studied, Indian Affairs Officials, is secretive with its records, and it is only after the papers are sent to the archives that we can examine them in detail.

However, it is believed that there have been numerous examples of similar cases during recent months, and that the deep-seated cultural responses of the Indian Affairs Officials persists today, although all around them other peoples have accepted more civilized attitudes.

The second reason we publish this article is so that Indian peoples can see how (in detail) leadership is killed, how initiative is denied. By studying the methods used here, we can easier deal with situations we find in 1971.

Chief Thunderwater first appeared on the Canadian scene in November, 1914. He was a resident of Cleveland, Ohio, who sought to form a fraternal society known as 'The Council of The Tribes'.

The purposes of the society were to be the improvement of reservation living conditions, the control of the sale of intoxicating liquors, the improvement of social and educational facilities and the bettering of sanitary conditions.

Archive records begin with a meeting at the St. Regis Reserve. Although it was held on the American portion of the reserve, the Indian Affairs Branch in Ottawa, Canada, was so sensitive to external threat that it immediately set up its preconditioned defenses. A secondary official, known as an Indian Agent, was the first to sound the alert. He reported to Ottawa headquarters, where powerful members of the Indian Affairs Branch and their servants are centralized. His letter of warning reveals several interesting traits:

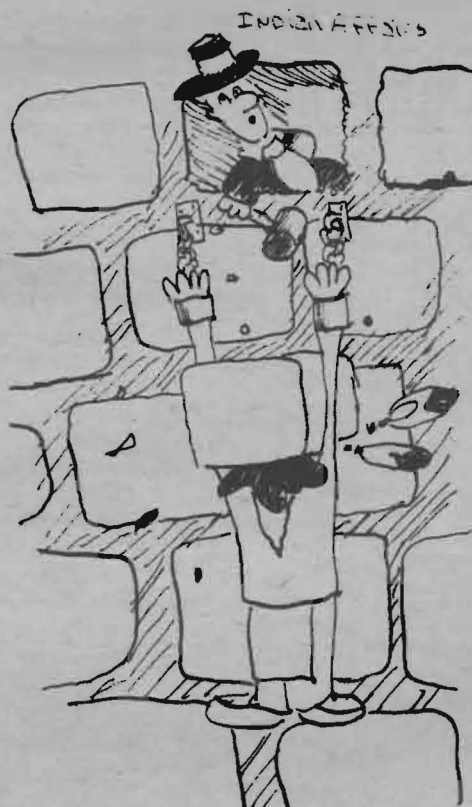
"A man calling himself Ogema Niagara held a meeting at Cook's Hall on the American side. He is somewhat of an agitator although he claims to be working for the benefit of the Indians.

"The Indians are flocking to him with all their tales of long suffering and great injustices that have been wrought upon them by everyone, including government agents, customs officials, etc. . .

"He promises to look into these claims, and assures them of a speedy adjustment no matter if he has to take it to the highest court in the land. . .

"You will note that I have been invited to attend these sessions, and while I would like to get the status of this Indian and his work, I feel not justified in attending as my presence might be construed as giving approval to this society."

Over the next year or two, additional letters began to roll in from other Indian Agents. Now communications in the Indian Affairs society is generally slow because of awkward decision-making processes, competition among dignitaries for positions of higher levels in the society, and because of a reliance on written data. Also, each level, by agreement, communicates directly with the level immediately above and immediately below. Society members believe that their presence is very powerful and that by being



"Hey... Chief... I'm here
To Save you."

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seen or unseen, they can cause events to happen. For instance, a very high official, known as the Secretary (Commissioner) wrote:

"I understand that the Council elected on the Tyendinaga Reserve are Chief Thunderwater's followers. There was some difficulty some time ago when they thought they could pass minutes and send them to the Department direct, but our agent, Mr. Campbell, was informed that no such minutes would be recognized by the Department without their being certified by him as agent for the Department, and sent through him here for necessary action. . .

"It was thought, I presume, by the Deputy Minister, that taking as little notice as possible of Thunderwater and his followers would be the most effective way of dealing with them. . .

(With this introduction into the culture, then, the reader will be largely left now to interpret the data which follows. We hope that your study will reveal how this exotic group responds to culture-stress, so that its undesirable effects can be minimized.)

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At Caughnawaga, John Deillabout (Debo), P.J. Delisle, Mitchell Morris, Peter Delormier, James Phillips, Frank Johns, and Charles Williams were elected chiefs "independent of the government." Fearful of loss of his status, agent J.M. Brosseau wrote Ottawa:

"I have followed instructions, and warned Chief Beauvais of Caughnawaga about the evils of Thunderwater, but instead of following the advice of the agent, the chiefs have carried on propaganda in favour of the said Thunderwater. . . I think it would be good policy to take energetic measures against the individual."

From St. Regis (Akwesasne) the agent wrote:

"... I consider it to be the best interest of the Indians throughout Canada that this man should not be tolerated at all. You should simply request the immigration department to notify the Montreal office to deport him as he is most certainly an undesirable and an expert agitator. . . His deportation would have a very soothing and salutary effect among the Indians."

Often the Indian Affairs Officials believe that "foreign influence" is generally responsible for problems it has with Indians. (In 1967, it was reported in the House of Commons that radio broadcasts from Cuba were causing the Prairie Indians to become restless about intolerable living conditions.) In 1916, it was the Germans:

"Thunderwater's advice and counsel was of a nature not in harmony with loyalty to the Crown. . . It has been intimated that the funds he uses so lavishly are furnished from a German source. . .

The Indian Affairs Officials have alliances with other tribes, such as the Immigration Department tribe, the Dominion Police tribe, and in times of stress, it calls upon them for assistance. As the superintendent of immigration wrote the Deputy Superintendent of Indian Affairs:

"Upon receipt of information concerning the Indian in question, I instructed our officers at the post on the International Boundary where he would be likely to cross to refuse him admission if at all possible."

For a time, he continued to come into Canada, though, for the Agricultural Representative, another kind of Indian Affairs Official, reported on a speech Thunderwater had given at the Six Nations reserve:

"He said it was a deplorable condition of affairs that Indians as intellectual as the Six Nations Indians should have to be treated as children by the Indian Department. He assured them that alone they

could do nothing to remedy this, but with his help they would be able to get complete control of their own affairs. . . (emphasis in original document)

"He said the only way to fight the white man was with white man's colleges and learning. Educate the young Indians and put them at the head of white men's institutions. He advised taking all their grievances to the newspapers, instead of the Indian Agent, as apparently papers are always anxious to get that kind of news."

"He said that if Indians wish to prosper, they would have to keep their money, and not give it to be a God to worship. He said the Christian's God was Money."

"He spoke of education as being the greatest weapon that Indians could use for betterment, but the Indian Department did nothing and that he was going to force them to do more. He urged Indians to send their children to school regularly. . .

"If I might add, children of parents belonging to the Council of Tribes are not in attendance at school. And the Indian Council who were selected by Thunderwater are on the whole uneducated and unprogressive. Also, there were no children of the Thunderwater faction in attendance at the School Fair, nor did they make any exhibits. . .

"These conditions are sure to work against the best interest of the Indians, and will make it extremely difficult for Indian Department Officials to do their work. I sincerely hope that some means will be found to prevent Thunderwater's return to the Six Nations Reserve as it will be sure to have a depressing effect on the work I have planned for the future there."

Thunderwater nonetheless continued to take a strong stand in his campaign to better conditions for the Indians. In an open letter "to the Indian People, he said:

"I will present to the government the complaints of the Indians of Canada through the public prints or newspapers of Canada so that all of the people of the Dominion may understand the condition of affairs, as I have tried the method of presenting the complaints of the Indians separately to the Department of Indian Affairs, and have not received what I consider proper attention. The Indian Office seems inclined to ignore our existence, and it naturally follows we will go higher. . .

"The Indians have a legal right to organize, and the only hope for the Indians for self-protection is to do so, and when you are perfectly organized, act together, make your appeal to the people of the Dominion. . .

A difficult assignment was given to C.C. Parker, Inspector of Indian Agencies. He was to find out all he could about Thunderwater, but his instructions read, "Don't attend any Thunderwater meetings or recognize him in any way."

The resourceful inspector solved this problem by hiding in a closet in the agent's office when Thunderwater was to be there. He then filed his official report:



"I listened to him talking to the agent for three-quarters of an hour, and there was nothing in what he said that could be considered slanderous or threatening. He denied certain reported statements when asked about them by the agent."

"I then (came out) and I tried to make him understand that he had no standing as far as our Department was concerned, and that he could be careful not to incite or encourage Canadian Indians to act rashly nor overstep the Authority of our Agents."

"From what I could learn, there appears to have been nothing said that could be taken exception to. He preaches temperance, better farming, and compulsory school attendance. . .

"I would submit, as a suggestion, that an amendment to the Indian Act be prepared which would cover such gatherings on Indian reserves, and the right of an outsider organizing and holding such meetings."

The Toronto Globe had a reporter attend a Thunderwater meeting, and he wrote under the headline, "Want Liquor Banished From Their Reservation" (p. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100)

"They want the Government at Ottawa to see that all Indian children are educated at least as far as the high school entrance, on a par with the white folks. They want schools established plentifully on every reservation for this purpose. They claim the Indian Agent has no right . . . to dictate to their chiefs or councillors."

Progressive? Bound as it was to its own culture, the conservative nature of the Indian Affairs Officials caused them to fear change, and made them reluctant to enter the mainstream of 20th Century thinking. So, Department officials were informed:

"As you are aware, the Department is not in sympathy with the holding of any meetings on the reserve by Thunderwater or his followers."

Agents were also encouraged to interfere in the democratic elections by the Indians of their chiefs and councillors, if Thunderwater support was indicated:

"You will note in enclosed letter that he refers to three of our chiefs, viz., Loran Jocko, Mitchell C. Jacobs, and A. Papineau, as having signed his commission. I think it might be well to bear this in mind when holding the election for chiefs next July."

This can easily be contrasted with the style of democracy advocated by Thunderwater:

"It is the work of the electors, and they should know the man better than I do. Your people are living in contact with all of each other, and you are in a better position to understand the characteristics of each other than I do. At any rate, it is the business of all of the electors of the reservation and not mine as who shall be nominated and elected."

One of the legends perpetuated by Indian Affairs Officials is that they alone understand Indians. As C.C. Parker, the closet-hiding inspector wrote Ottawa:

"To the average person, or in fact to anyone not in active touch with Indian Affairs, it must be admitted that Thunderwater and his Council of Tribes would appear to be not only an organization of innocents, but even an organization calculated to uplift Indians. . .

"It is worthy of note, however, that what we look upon as the Better Class of Indians have kept away from the man. . . Publicly he is careful not to say anything incriminating. However, I am quite satisfied, in my own mind, that he is stirring up the Indians in an effort to do away with some of the Authority of the Department, and that promises made, which if carried out, would not be in the interests of the Department and its System of Handling Indian Affairs. . .

"A further indication is the disregard some of his followers now have for their agent, and disrespectful language I have heard used in speaking of The Department."

When a delegation of eight Indians, several of them chiefs of their tribes, came to Ottawa to see officials of the Indian Affairs Branch, they were refused an audience. As the Ottawa Citizen reported:

"They were refused an audience by Dr. Duncan Campbell Scott, Deputy Superintendent General of Indian Affairs, this morning. They came here to familiarize the Department with the work of the organization in bettering the condition of the Indians. . .

"Scott did not care to hold conversation with them, and said he wanted nothing to do with the organization. . . Mr. Scott had accused Chief Thunderwater of being behind the organization for the purpose of robbing the Indians."

"(Thunderwater) was enraged at this remark, and brought three chiefs from Deseronto, St. Regis, and Brantford reservation into the Citizen office to testify to his high character. They all said that instead of getting anything for his work in organizing the Indians, Chief Thunderwater was carrying on the work partially out of his own pocket."

"... Two sensational statements were made by Chief Thunderwater. He declared that an attempt was made to obstruct his journey to Caughnawaga by Immigration Officials at Prescott the other day, and that the Department had placed one of its agents in hiding in the Deseronto Reservation to see if they said anything with which they could get him."

"Thunderwater said that other than the Department, the only ones opposing him are the whiskey sellers, bootleggers, and grafters."

Another cultural trait of the Indian Affairs Officials is that it sometimes seems they become vicious against individuals who they feel threaten their own programs. For instance, separate files were set up on each Indian who appeared in the delegation mentioned above so that in the future, any contact with the Department would recall they were "Thunderwater people." Sometimes, the viciousness even causes them to cut off their noses to spite their faces, as the saying goes. For example, when Thunderwater wrote Ottawa that he would be happy to encourage Indians to cooperate in the production of additional food to aid the war effort, he said:

"As a rule, the Indians have not much ready cash, but can produce in large quantities. We have sent large quantities of socks, and in other ways helped. In the States, we have purchased Liberty Bonds. We will set aside and send to a specified place some of the crops, butter,

etc., for presentation to the government, thus aiding and feeding the soldiers overseas or still here in camps. . .

"I hope that your honourable body will suggest to the Department that Indians be provided with sufficient seed, etc., to bring forth a mighty crop this season . . . Hoping that you will realize my sincerity and desire to be of real service, . . ."

Indian Affairs replied with a flat refusal to cooperate in any way.

The vindictiveness can often be carried to such an extent that the democratic operation of Parliament is sometimes thwarted. The Branch had for a long time complained that Thunderwater's organization was not legally incorporated. A number of Indians therefore attempted to get Letters Patent to incorporate their organization. However, Indian Affairs Officials then blocked their efforts to do so, by writing to the Undersecretary of State:

"Since Thunderwater's real motive, as evidenced by his action, is to make difficulties for this department and its agents, and to stir up among the Indians distrust of the Department and opposition to the special laws existing for the Indians. . . I do not think it is in the best interest of Good Administration to allow its incorporation."

The Undersecretary complied, and refused to issue the charter. The Indians then found a sympathetic member of Parliament to introduce a private bill. Alarmed, Indian Agents wrote to Ottawa:

prove the health and lower the rates of mortality against Indians.

6. To promote, increase in production of Indian lands as the result of Indian labor, by directing the labor of Indians and their finances to better and more scientific cultivation of the land."

The Indian Affairs Branch went into immediate action, and the Secretary of Indian Affairs wrote to Indian Agents:

"I have to request that you immediately draw up petitions to be signed by all such Indians expressing their disapproval of the Society, and the Bill asked for. You will give this your immediate attention, and see that every available name is procured, and that the petition be forwarded to the Department without delay."

When these "spontaneous" petitions arrived in Ottawa, they were sent to the Superintendent-General of Indian Affairs (an elected official and not a bureaucrat) with a list of reasons why the bill should not be voted into law:

"There is no doubt that this Thunderwater is an adventurer, living on the simple credulity of the poorer elements of the Indians who are led to believe that the great things are to be obtained through him. (Instead of inculcating loyalty to Queen and Country) the reverse is true. They have been told the Indian Agent, the representative of the Government, had no right to sit on their council and that it was their intention to oppose . . . certain sections of the Indian Act."

"Encouragement and enforcement of

ment was determined to hamper the organization by means fair or foul. The Deputy Minister for Indian Affairs wrote his inspector:

"I should like very much, if at all possible, to get some hold upon Thunderwater."

"I do not think it necessary to say anything further by way of information, as I know you will appreciate the nature of the information I wish to obtain."

They did find something to use. An Indian boy had been placed with Thunderwater as part of a private adoption agreement. The mother later married, and wanted the return of her son. She wrote the Department alleging that Thunderwater was abusive to the boy, whereupon the Department, with government money, hired a lawyer to prosecute her case. Affidavits alleging abuse, brutality, and neglect were taken. However, a short time later, the complainants withdrew:

"We were a bit hasty in sending you the information collected in the above investigation. For we found things to be a little different now. The undertaker my wife got the information from has made a great mistake. . .

"I have found also that the Council of Tribes is incorporated in the State of Ohio. . . I believe this man is what he claims, a law-abiding citizen, and a protector of Indians and Indian rights. As I have seen my mistake and the wrong I have done this man, I wish to apologize for all that has been written and said against this man."

Despite the retraction, the officials of the Indian Affairs Department continued to utilize the original affidavits in their campaign against Thunderwater!

Unable to deliver the death blow, however, they merely waited for their chance. It came in 1927. Thunderwater had received an invitation from the Louisville (Kentucky) *Herald Post* to visit the city. He was received with great ceremony by the Governor of Kentucky, he made speeches in the schools, and the newspaper played up the stories big on the front pages.

A rival newspaper, the *Louisville Times and Courier Journal*, wired Ottawa: "SEND US INFORMATION." This was the big opportunity for Indian Affairs Officials, and they did not miss it. The Deputy Minister himself wired back:

"THUNDERWATER IS NOT CANADIAN INDIAN STOP HE IS AN IMPOSTER AND HAS GIVEN CANADIAN INDIAN DEPARTMENT MUCH TROUBLE"

If he wasn't an Indian, the *Times* reasoned, what was he? A person that dark could only be a BLACK MAN! The newspaper wired a cooperative Ottawa:

"CAN YOU GIVE US ANY LINE ON PARENTAGE AND RACIAL CLASSIFICATION. . ."

The Department wired back that the *Times* could have complete access to information and sent photostatic copies of selected documents. And despite the fact that the Department itself

had killed Thunderwater's chances for a legal incorporation, they wired Louisville:

"COPY OF REPORT FROM CHIEF OF POLICE CLEVELAND 1915 STATES THUNDERWATER ADMITTED TO POLICE THAT COUNCIL OF TRIBES HAD NO CHARTER. . ."

"KINDLY SEND ME TIMES ISSUES DEALING WITH THUNDERWATER EXPOSURE."

The balance of the story is that of a masterful hatchet job, more to discredit the rival newspaper than to discredit Thunderwater. The headlines the next day read:

"PRESIDENT OF CLEVELAND BLACK BELT IN LOUISVILLE SCHOOLS

"In 1917, the Post Office Department made an extended investigation to ascertain if the mails were being used to defraud. . . No direct evidence was found. . . The Canadian Indian Bureau wrote the United States Bureau that it would like to have information about him as he had been a continual source of annoyance. . .

The Bureau in the States wrote to Thunderwater that it is regarded that his activities were exceedingly questionable. . . He has a notorious record in Canada."

With the article were pictures of black children playing on Cleveland streets, captioned sarcastically, "Some Indian Neighbors of Thunderwater."

Thunderwater immediately sued for libel. The Department of Indian Affairs actively participated in the defense of the newspaper, collecting interviews, sending out investigators, hiring lawyers. As the Secretary of Indian Affairs wrote the newspaper:

"I feel sure that Mr. Scott (Deputy Minister) will be willing to cooperate with you in any way that he can in this action."

However, the information that the Canadian Government supplied to the American newspaper only muddled the waters, for the jury disagreed, and the case apparently was settled out of court afterwards.

Thunderwater did not come back to Canada.

The Branch closed its "Thunderwater File."

And still today, Indian Affairs Officials say they are anxious to have Indians step forth and assume leadership in improving Indian education, self-government, and the development of Indian peoples.

A glance through this newspaper will show the risk. William Veeder gets the ax in Washington. Mad Bear is banned from Canada. The "militants" are discredited officially.

A proper understanding of the culture — of Indian Affairs Officials — seems necessary to meet the challenge. What anthropologist is willing to do his thesis on this strange tribe?

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"I am sure you will not allow any such movement to secure a foothold, as it is certainly not to the best interests of Indians of Canada."

The bill, which received first reading in the House of Commons on April 3, 1918, was "an Act to incorporate a council for the Indian Tribes of Canada." It contained 171 names to show its authenticity, including John Thompson, Tom Thomas, Alexander Barnhart, Thomas Benedict, Mitchell Buckshot, and John Bruce (a relative of the present U.S. Commissioner of Indian Affairs Louis Bruce) of St. Regis, as well as Chief J. Delisle, grand councillor of Caughnawaga.

The general purpose of the Council was stated to "make and formulate the constitution to unite fraternally all Indian persons." The specific goals were:

1. To give material aid in its power to distressed persons.
2. To educate its members socially, morally, and intellectually, and to inculcate a loyalty to Crown and Country.
3. To encourage and compel the enforcement and observation of the principles of compulsory education.
4. To encourage the observation of temperance, and to insist on the enforcement of laws regarding the sale of liquor to Indians.
5. To encourage hygienic principles in the diffusion of scientific facts tending to im-

compulsory education is not likely to come from this organization, as his followers are the greatest offenders.

"The provisions of the Indian Act forbidding the sale of liquor is reasonably well enforced, and it does not appear how the proposed incorporation could be of any assistance in this matter."

"I think it will be conceded that any assistance must come from without, rather than from within the Indian Bands."

"The Department has an agricultural representative who visits reserves annually giving instruction in agriculture and encouraging competition among children as well as among adults at fall fairs. The children of this organization take no part in such competition."

"Whatever the ostensible objects of this organization may be, the real object or result. . . is to have them revert to former conditions as much as possible, to look forward to the recovery of their allegedly lost privileges and rights rather than to take their places in civilised communities, to conduct their own affairs in their own aboriginal way. . . In view of the above facts, the Department would greatly regret the passing of this bill."

And so it was that the bill did not reach second reading. But legally incorporated or not, the movement continued to grow.

Completely frustrated by this time, the Depart-

XX

A COUNCIL OF MOHAWKS, NIPISSINGS, AND ALGONQUIANS HELD WITH THE BRITISH GOVERNMENT AT OKA, QUE., IN 1841

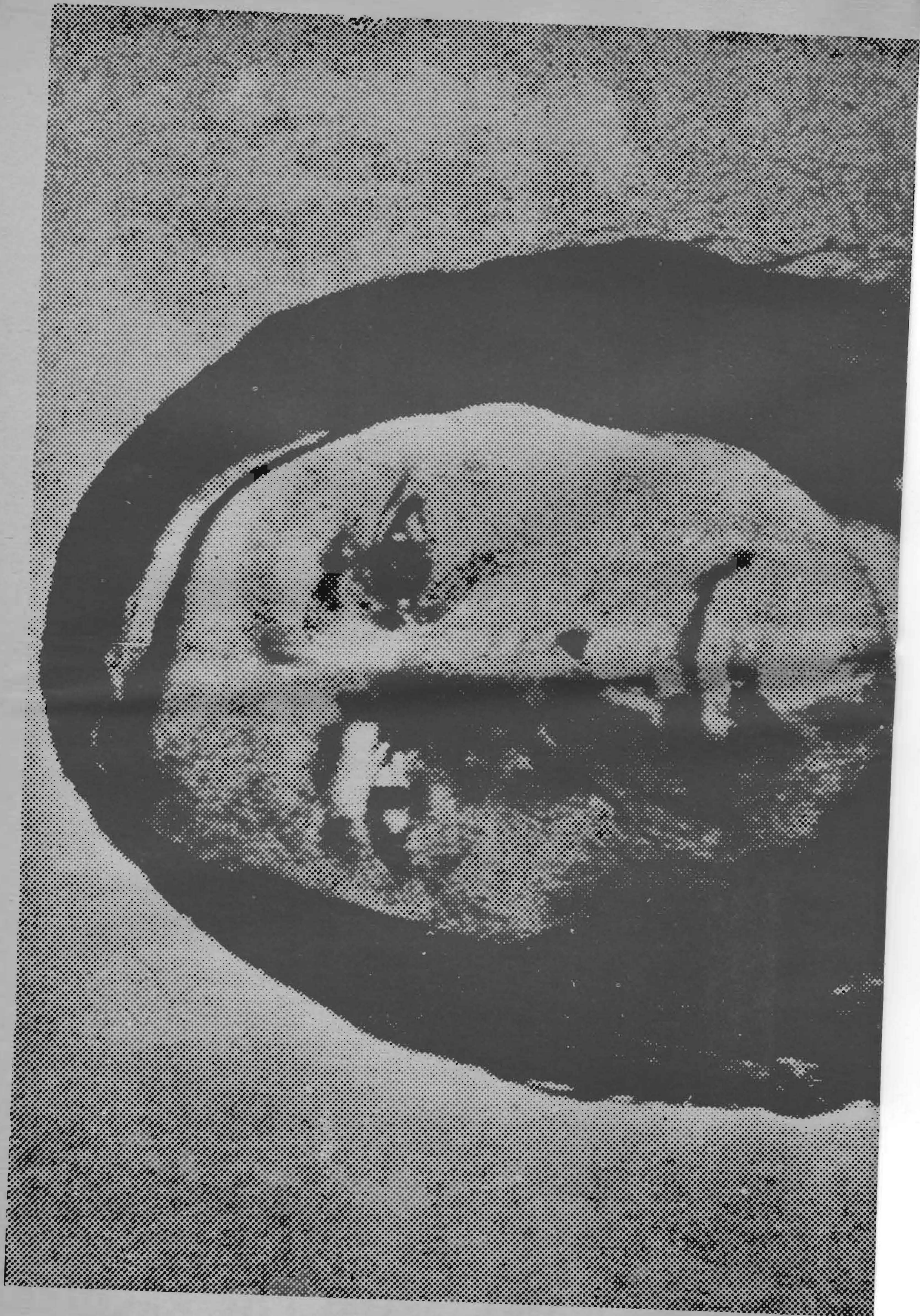
(The Royal Proclamation mentioned is still considered as the basis of Canadian Land claims for Indians — although it is usually conveniently ignored in 1971)

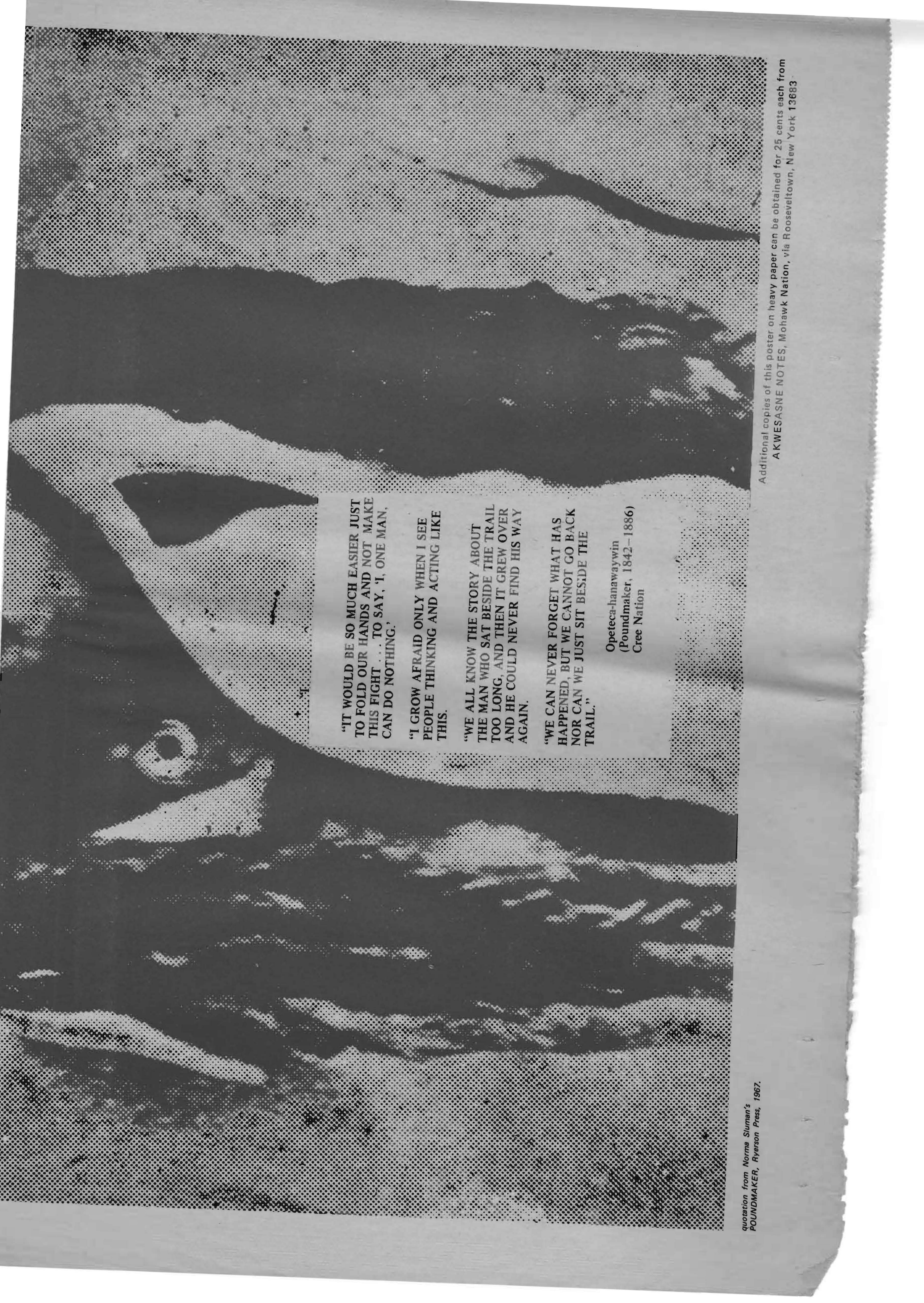
Brothers! We and the Nipissings and Algonquians, having frequently consulted on this subject, have put their words on my mouth to say to you. We have much to say, brother. Do not disturb us, nor be impatient.

We repeat that our hunting grounds which are vast and extensive, and which once were abundantly rich of fur and peltries and swarmed with deer, are now entirely ruined. We tell you the truth. We now starve half the year through, and our children who were formerly comfortably clothed, are now naked.

We, our brothers, are partly the cause of our own misfortune. We were too good and generous, brothers. We permitted strangers to settle on our grounds and to cultivate our land. Wood merchants destroyed our valuable forest, which has done us much harm. By annually burning our rich timber, they have annihilated our beaver and our peltries and driven away our deer. Had our hunting grounds belonged to the whites, they never would have allowed this.

We have good hearts and took pity on our white brethren. We know they must live as well as ourselves. They were also the children of our Great Spirit. We were silent to these encroachments, brother, but now we are pitiful ourselves, and are obliged to obtain assistance from our father, the Governor-General. We have always been mindful of the promises and commands of our great and good father, King George III, when the Proclamation of 1763, when Sir William Johnson gave our fathers a writing on parchment which we still hold. This document tells us we shall never be disturbed on the hunting grounds reserved to us, and that we cannot sell them to strangers, but when we wanted to sell them, our father (the Governor-General) would buy them from us and would pay for them.





"IT WOULD BE SO MUCH EASIER JUST
TO FOLD OUR HANDS AND NOT MAKE
THIS FIGHT . . . TO SAY, 'I, ONE MAN,
CAN DO NOTHING.'"

"I GROW AFRAID ONLY WHEN I SEE
PEOPLE THINKING AND ACTING LIKE
THIS."

"WE ALL KNOW THE STORY ABOUT
THE MAN WHO SAT BESIDE THE TRAIL
TOO LONG, AND THEN IT GREW OVER
AND HE COULD NEVER FIND HIS WAY
AGAIN."

"WE CAN NEVER FORGET WHAT HAS
HAPPENED, BUT WE CANNOT GO BACK
NOR CAN WE JUST SIT BESIDE THE
TRAIL."

Opeteca-hanawaywin
(Poundmaker, 1842-1886)
Cree Nation

quotation from Norma Sluman's
POUNDMAKER, Ryerson Press, 1967.

Additional copies of this poster on heavy paper can be obtained for 25 cents each from
AKWESASNE NOTES, Mohawk Nation, via Roosevelttown, New York 13683.



Timber barons ruin Indians fishing grounds

By JACK ANDERSON

WASHINGTON —While the Bureau of Indian Affairs flounders in a bureaucratic fog, the timber barons of the far northwest have gained control of hundreds of acres of Indian timberland.

Often the loggers have razed the woods with abandon, leaving branches, toppings and other debris that have choked off streams vital to the Indian fishing industry.

Many Quinault Indians of coastal Washington earn their livelihood by catching salmon which breed in the gravel beds of the clear, cold rivers that run through their reservation.

Salmon production, however, has fallen off in recent years, and the Interior Department's Bureau of Sport, Fisheries and Wildlife holds the timber companies largely responsible.

Such timber operators as Evans Products Company and Rayonier, Inc., have cut timber on the Quinault reservation with little regard for the streams and rivers. The debris left along the banks have clogged some streams, blocking adult fish from their upstream spawning beds.

The Bureau of Sport, Fisheries and Wildlife claimed in an unpublished May, 1971, report that some of the rivers "were found to be so littered with logging debris that fish passage is impossible."

The timber companies have also stripped vegetation from the banks. This causes erosion and silt build-up (which clogs the gravel beds where the fish spawn), heavy water run-off (which washes the river bed of fish eggs), and an increase in water temperature (which adversely affects hatching).

Over \$500,000 in federal funds, meanwhile, were spent in the mid-60s to clear streams and correct damages that could have been prevented.

TIMBER OPERATIONS ON Indian reservations, theoretically, are supervised by the BIA. For over 50 years, in fact, the agency has been collecting 10 per cent of the Indians' timber receipt for "administering" timber contracts.

On paper at least, the BIA's regulations call for "strips of timber" to be left on "each side of streams." The agency is also supposed to see that "all debris caused by logging" is removed from the streams.

These regulations have been ignored on the Quinault reservation. BIA officials told us they have little jurisdiction over timber practices on the reservation because most of the logging is being done on land which the Indians have sold outright. They still own the streams but not all the land beside them.

"We may have a moral obligation here," said a BIA spokesman, "but we have no legal obligation."

The BIA, of course, has been aware of the timber companies' devastation for some time. An earlier government report, written in 1966, concluded that the "dwindling salmon production" was caused largely by "past and current logging operations..."

"Failure to recognize the magnitude and value of the reservation fishery resource in the past," said the report, "has been the primary cause of the problem. On the other hand, forestry and other phases of the timber industry on the reservation have received active attention by BIA employees."

In other words, the BIA has shown more interest in selling timber than in protecting the Indians.

The 1966 report was followed by a flurry of meeting between Indians, loggers and bureaucrats. But the Indians, for all the good it did them, may as well have stayed home.

A MINORITY AMONG MINORITIES

White university and government officials usually consider the educational requirements of everyone who is not white as "ethnic studies" or "minority programs". This means lumping Indians, Puerto Ricans, Asians, Chicanos, Blacks all into one department or budget, frequently with limited resources. The various minorities then usually contest with each other for pittance, while multi-million dollar budgets of the main-stream programs go unchallenged. Often, the quarrels are furthered by racist attitudes learned from white textbooks, so the Blacks regard the Indians as savages, the Indians think the Chicanos are lazy, and Chicanos think Blacks are violent and dirty. Yet the damage one minority has inflicted on another, historically, is small, compared to the grievances they all have against a white majority.

In September, 1970, the U.S. Government called a national meeting of Special Services Program Directors, people who work in higher education minority programs. At the meet, an Advisory Board of Project Directors was formed to see that Washington was kept informed of student wants and needs. One ethnic representation dominated the board, and after much dissension, a token Indian was added. The second meeting of the directors was held in Denver in July, 1971. The Indian delegation was again ignored. As a result, they boycotted the meetings and formed their own National Assn. of Indian Project Directors in an effort to make the needs of Indian college students known in Washington.

In retaliation to the Indians' actions and boycott of the meeting initially, Preston Valien, acting associate commissioner of the Bureau of Higher Education wrote University presidents, "It is of some concern to me... to have project directors brought together at a meeting called by the Office of Education at Government expense and have them refuse to attend the scheduled meetings. When Project Directors refrain from attending scheduled meetings through organized boycotts, or when groups form to develop political protest, they do so without the approval of the Office of Education and are not subject to reimbursement under the grant and... such costs will have to be borne by the institution."

University Presidents will show their Indian students where they stand in their institutions by the way they react to this threat, and to the just demands of their project directors. We hope Indian students will check them out, and that other students and faculty will back them up.

RACISM IN THE AMERICAN ARMED FORCES

Pvt. Mike McIntire of Los Angeles is an Indian in the 173rd Airborne Brigade that recently returned from Viet Nam. He is one of 236 Indians, blacks, white, and Chicanos in the unit that signed an open letter to Defense Secretary Melvin Laird accusing the armed forces of racial discrimination.

McIntire said that in addition to some racial discrimination, he was mostly concerned with the problems common to soldiers of all races. "It's a complete farce. They are sending us to Vietnam to get ourselves killed for absolutely nothing. And if we do make it back and try to say something about it, we get hassled by the lifers and investigated by the police." He was speaking at a press conference in a peaceful demonstration at Fort Campbell, while FBI agents with cameras circled the demonstration, and carloads of Tennessee State Troopers patrolled nearby.

The open letter asserted that "throughout our time in the service we've seen minority group GI's discriminated against. In Vietnam, that's been evidenced by higher casualty rates. Other times it takes the form of slower promotions, higher penalties for rules violations, and the worse job assignments. We feel that the Army fosters racism, and has purposely avoided dealing with the day-to-day problems of minority groups."

thanks to Race Relations Reporter

LUMBEE TROUBLE: CIVIL RIGHTS IN REVERSE

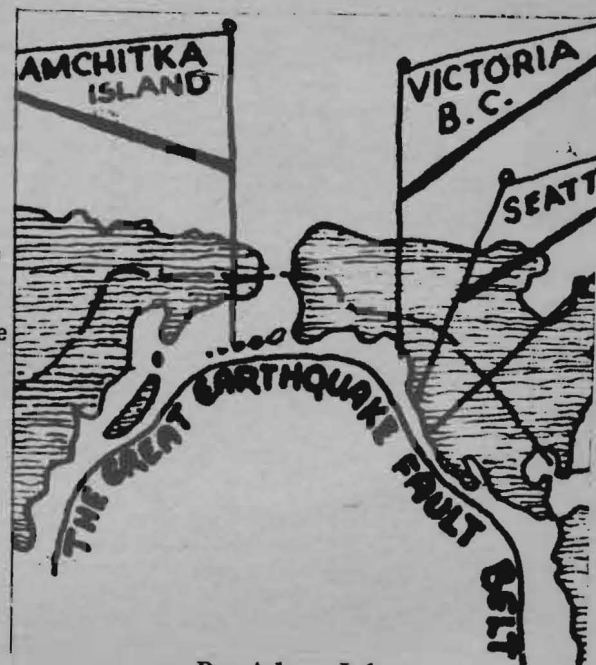
There's new trouble brewing in Robeson County, North Carolina, home of the Lumbee (Tuscarora) people — 28,000 reside there. A Department of Health, Education and Welfare school desegregation plan has been put into effect there, breaking up schools which are all Indian, one of the last footholds of Indian culture among them. The plan has been bitterly resisted by the Indians.

The chief trouble spot was Prospect High School, in the heart of Robeson's Indian country, where 35 Indian students had sat in on classes all last year in direct violation of the HEW order.

This year, Danford Dial, the Lumbee principal of the school, confirmed that the 35 students would receive no official credit or grade advancement. Following Dial's announcement, a group of 30 to 50 adult Indians disrupted the opening of the school, and six were arrested on charges ranging from disorderly conduct to carrying dangerous weapons. In addition, Dial told the Winston-Salem Journal that he received numerous "dire" threats on his life, and he resigned.

Two black teachers at the school also said they were threatened by Indians, and they have refused to report back to work. The U.S. District Court has given no indication when it will hear a suit by the Indians seeking to block implementation of the HEW plan. The suit was filed slightly more than a year ago, and it took HEW nearly a year to reply. Tension has continued to mount during the delay.

thanks to Race Relations Reporter



By Adam John

(excerpts from a tape made for KRAB Radio in Seattle, Wn.)

The true people of Alaska — the Eskimos, the Athabascans, the Tlingits, the Haidas, the Tsimshians, and the Aleuts, are essentially behind an ice curtain of silence that is perpetuated by people who want something that belongs to them.

In the past, many plans, efforts, and so forth have been plotted against these people of Alaska to move them off the land — relocation — backed up by a policy signed in 1953 by the Eisenhower Administration — a policy of termination, a policy of extinction. We do not want to be removed from our land into the urban areas. Subtle maneuvers are now in progress to attempt to get us to move off the land. One of them is not to pass a justified legal bill which requires that the land be turned back over to us.

And an even more subtle movement of extinction: I have lived in the interior of Alaska close to the North Pole. My brothers and sisters, some of them, live even closer to the North Pole. Approximately eleven years ago, there was a doctor who warned us and told us of the very real threat of radiation. He told us specifically of Strontium 90 and Cosium 137. He said radiation is drawn to both poles, the North and South, ultimately brought down as snow, rain, or whatever precipitation.

We in the north knew about this. We the people who are behind the ice curtain of silence have known about this for years, but nobody here in the Lower 48 has even heard about it.

We are contaminated. I am contaminated. Due to the cause of atomic testing and so forth, radiation has contaminated all the food that we eat in Alaska — the reindeer, the caribou. These are the animals that eat the lichen or the moss on the tundra in the northern areas of Alaska. The tundra is like a sponge. When ever Strontium 90 or Cosium 137 or any radiation are brought down into the atmosphere by rain or snow, it is automatically sponged up by the lichen or moss. We the people, in turn, for our survival, feed on caribou and reindeer, and we are contaminated. We are dying, yet people do not know that we are actually dying. People will have to see Eskimos and Indians in Alaska die before an alarm is brought out and sounded.

Yet the atomic testing goes on. It continues and continues, and it gets larger and larger. Mysterious things happen. Animals die out from some mysterious disease. People become nauseated from the fallout and fall over from supposed exhaustion or whatever... Will people have to actually die before anything is done?

...There is a very clear line, a very clear definition. There is no middle of the road in this thing. It is simply one or the other. Either you are working toward killing people, or you are working toward saving people or perpetuating people, one or the other.

I think if the people who are actually working for the future should realize that the test which is about to come up, the five-megaton blast in Amchitka, will possibly be the most destructive thing in the entire world and people will die. Make no mistake about that.

At what level do the American people become alarmed? Do people have to die before people actually get up in arms and say, "This is wrong?"

So, I, Adam John, ask that you write letters to help us. You will know what to do. Write your congressmen. Write to the President, write to whom ever you think can do something about this. Let us all join hands for one night. Let us all at one time turn out our lights for an hour or two in opposition to the blast that is about to take place in Amchitka...

It is up to the people. It is up to you.

(And while you're writing Congress, also raise the issue of the Alaska Native Land Grants Bill — equally important to the survival of these Native Peoples.)

(Thanks to Seattle Women Act for Peace)





City Hall
Chamberlain, South Dakota
April 14, 1954

Dear Sir:

As I have advised you before, we have no intentions of making an Indian comfortable around here, especially an official. We have a few dollar diplomats that have been making a lot of noise and trying to get everyone that possibly could to write you people in Washington that they wanted the Indians in here, but the fact is 90% of the people are strongly opposed to it and will get much more so, if this thing comes in.

Anyone who rents them any property will have to change his address and I wouldn't want the insurance on this building. We do not feel that this town should be ruined by a mess like this and we do not intend to take it laying down irregardless of what some officials in Washington may think.

Signed: Herschel V. Melcher
Mayor

RESOLUTION

Since the people of the city of Chamberlain, S.D., are opposed to the city being made an Indian town and are opposed to having Indians in our schools or living in unsanitary conditions about the city, and since many complaints have been made to the City Commissioners of the city against the Indian Office from Fort Thompson, S.D., moved to Chamberlain, S.D.

BE IT RESOLVED by the City Commission of the City of Chamberlain, Brule County, South Dakota, that we are opposed to the moving of Indian Offices from Fort Thompson, South Dakota to the City of Chamberlain, South Dakota, for all the above reasons and for the further reasons that it creates an extra police problems as the drunks and petty larceny. That we therefore are strongly opposed to any such move to the City of Chamberlain.

Dated this 7th day of April, 1954

Herschel V. Melcher, Mayor
O.L. McDonald, Commissioner
Frank C. Knipoling, Commissioner
Willard A. Wilin, Commissioner
K.C. Martin, Commissioner

(Perhaps things have changed in Chamberlain since 1954. If so, perhaps its Council would now pass a resolution cancelling its 1954 position, and a new one welcoming Indians in the city. We would be pleased to publish such a new resolution. Editors)

INDIAN LAND CALENDAR

The American Indian Movement (AIM) has announced that its national convention will be held in Minneapolis from October 12 - 14. The meet will hope to shape AIM into a more cohesive national unit, and to develop new strategies to be implemented on the national level for the needs of Indian people.

OCTOBER

21-27 Michigan Indian Week.

NOVEMBER

4-6 Albuquerque, N.M. Third Annual National Indian Education Conference. (Dillon Platero, Rough Rock Demonstration School, Chinle, Arizona 86503)

14-20 Reno, Nevada: National Congress of American Indians Convention.

MEETINGS, EVENTS, POWWOWS CAN BE ADDED TO THIS CALENDAR EASILY: JUST SEND PARTICULARS TO AKWESASNE NOTES, via ROOSEVELTOWN, N.Y. (that's the only way we get them)

PUBLIC INQUIRY RECOMMENDED TO INVESTIGATE RESERVE LAND LOSSES

(On November 26, 1970, Noel Lyon of the Faculty of Law at McGill University in Montreal appeared before a Special Joint Committee on the constitution of Canada. A portion of his statement appears here. There has been no action to date on his recommendation — either an acceptance or a rejection.)

Legal title to Indian Reservations is held by the Crown in right of Canada in trust for the Indian Bands who occupy them, under the provisions of the Indian Act. In many cases, those lands are substantially reduced from the tracts originally reserved, and I believe an accounting is owed to these peoples by the Government of Canada as to the legality and justice of the losses of land they have suffered since their land rights were first recognized by the Crown. In addition, an accounting is owed for the Crown's management, as trustee, of all Indian lands, because only now are Indian peoples becoming sufficiently aware of the white man's laws and practices to question the handling of this trust.

As one example, I want to cite the St. Regis Islands Act of 1927. In 1926, the St. Regis Band was successful in getting a judicial declaration that a lease on Thompson Island in the St. Regis reservation was void. The island was then occupied by summer cottages built by white lessees on the strength of 999-year-lease at an extremely modest rental. The Indians had won back the right to occupation of their land. But the victory was shortlived. In 1927, Parliament enacted the St. Regis Islands Act, which, after reciting in its preamble that these islands would be of much greater benefit to the Band in their attractive park-like form than they would be if Indians were allowed to come onto them and cut trees and use them according to Indian custom, thus "rendering them non-productive as summer resorts", gave power to the government to deal with these islands without consulting the Band Council. Needless to say, the cottages remained, under new government leases, and the Indians were kept off their land.

In June of this year, I advised the St. Regis Band Council to call on the Minister to introduce a bill to repeal the St. Regis Islands Act on the ground that it is patently an unjust law. A resolution to this effect was duly passed by the Council, which is the governing body of the St. Regis community, and forwarded to the Minister. As far as I know, nothing has been done to implement this resolution, and like most attempts by the Band Council to govern its own affairs, this request has been ignored.

There are other land questions at St. Regis, the most pressing of which is the dispute over Loon Island. The dispute first came to light in 1959, at which time the Department of Indian Affairs assumed the responsibility for working it out with the white man who claimed to own the island. The Department conceded title to this man and there the matter would have rested but for the persistence of Mrs. Rosemary David, the Indian claimant, and the research of a friend of the St. Regis people, which research indicated that the Department had not bothered to check the documents available in the local land registry office, in the Department of Lands and Forests in Toronto, or in the National Archives, before abandoning Mrs. David's claim.

There is evidence suggesting that the St. Regis Band has lost over the years through governmental duress, departmental incompetence, and possibly swindling.

RECOMMENDATION: Therefore, I recommend that a public inquiry be established by the Federal Government or by Parliament if necessary, to inquire into the precise boundaries of the lands originally reserved to the St. Regis Band, the circumstances of all alienations of land from the reservation, to make findings as to the legality and justice of all such alienations, and to recommend what steps should be taken to redress any illegalities or injustices.

Such an inquiry would serve as a pilot study, providing a pattern for similar inquiries with respect to other reservations and perhaps establishing the need for an Indian Claims Commission.

ENJOYING THIS NEWSPAPER? YOUR SUPPORT IS NEEDED TO KEEP IT ALIVE AND STRONG!

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Page 47 tells about selling the paper.

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—writing your own articles on things in your area. Also editorials, poetry, analysis, book reviews, sketches (pen and ink).

—sending photos of people, events, and scenes.

—sending us mailing lists and names and addresses of people who should receive sample copies of the paper.

—encouraging your local schools and libraries to subscribe.

We have nothing backing us excepting our readers.

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Talk to someone who
knows the draft law.



White Roots of Peace
Mohawk Nation
via Roosevelttown, N.Y.

Indian Resistance
attn: Janet McCloud
Box H
Yelm, Washington

PAWNEE APPEAL

The Pawnee People of Pawnee, Oklahoma, are in a desperate struggle to regain land which has been lost through crooked politics and under-handed dealings.

The Pawnee Nation left their lands in Nebraska in 1876 under the promise that the Indian Territory would be sovereign land. Less than a generation later, it became the State of Oklahoma, and things have been downhill for the Pawnees (and other Indians there) since.

In the City of Pawnee, two white institutions who have no interest whatever in the Indians, occupy some of the tribal land through a ninety-nine year lease. This lease was drawn up without the consent of the Pawnee Business Council, which is the governing body of the tribe.

It started with a good school built for Pawnee children. Then, other tribes were allowed to attend, and then finally in 1957, the school was closed down. The City assumed responsibility for the land, agreeing to maintain the premises. But through lack of interest and great neglect, the buildings have been badly mutilated and are rapidly decaying.

In order to gain a foothold in this action, an Indian family moved into one of the buildings. They have been threatened that they must vacate the premises.

Pawnee people aren't very happy with the City of Pawnee in most respects. White citizens are very prejudiced against the Indians, and constantly seem to be working against them.

Moral support, letters to congressmen and senators, and the Mayor of Pawnee are needed. For further information, write Delbert Horse Chief, Pawnee Business Council, Route 3, Pawnee, Oklahoma.

THE TRUTH NETWORK

(excerpts from a speech by Peter MacDonald, Navajo Tribal Chairman, in Window Rock, Arizona, Sept. 10, 1971)

Our weapon is truth. Our troops are everywhere. The West and Midwest are politically key areas. Let us begin by establishing a Truth Network which we can activate any place, anywhere, any time.

Let us start by designating ten federal officials and making sure that wherever they go, we are there — to tell the audiences the truth about how this administration breaks its promises.

Let us begin by picking six key states — politically key states — Texas is one, Oklahoma another, California another. Let us begin on a limited scale with a limited number of officials.

We must demand equal time from the media: we must meet them as they come off planes to speaking engagements. We must request time on any program where one of the designated officials is invited to speak. It will not be that expensive. . . .

We must actively seek alliances with other groups — in some cases with so-called Middle America. They have shipped our young people to the cities. Let us make these urban youths part of the truth network too — to tell these groups of blue collar workers, the underdog, the little man, what happens in this administration to those who are weak and powerless — and who are promised a chance at self-sufficiency. . . .

Right now, it is clear that we are politically expendable. The administration has gotten some good publicity over the new policy and Bruce's achievements. It deserved that publicity. We are probably the only minority group that did not reject this administration out of hand. We chose to wait, and see if for once, the White Man would keep his word. Until recently they have tried, I believe, to honor their word. And I have backed this administration publicly and praised it publicly.

Now we all have found that Indians are so unimportant, it is no longer necessary even to spend time giving us the runaround. We have been used. Now we can be dropped. And whatever we gain can be taken back. That is apparently what Secretary Morton and Interior assistants Bill Rogers and Wilma Victor think.

They are wrong. We can prove them wrong. We can use our youth, our geographic dispersion, and above all, we can use the truth to create a new style of Indian vighting that will make the Interior Department wish that the BIA had never been transferred from the old War Department.

Hawaiian War Chant

No More Hula Hula No More Primo Warriors No More Aloha

by Paul Jacobs

ROLLING STONE/JULY 22, 1971

"Honolulu desires a population . . . residents of private fortune . . . who expand large already acquired incomes, rather than those who earn a livelihood. Such persons as we seek desire to find attractive and charming residential districts free from all objectionable features and neighbors." Lucius Pinkham, appointed Governor of Hawaii in 1912 by President Woodrow Wilson.

"I'm a surfer," said one young brown-skinned Hawaiian, with a Polynesian-style natural, looking up from where he's squatting on the beach, waiting for the surf to rise. "I feel surfing is one of Hawaii's ways in which people go out and meet nature."

Then, picking up his board, he added, matter-of-factly, "And if tourism or the haoles try to destroy surfing, I'll try to destroy tourism." In the water, he's a surfer, indistinguishable from any other surfer, but on land, he's a member of "Save Our Surf," a militant group of surfers who have banded together to protect Hawaii's natural beauty from the already terrible ravages of the developers.

Another Hawaiian, president of a new organization called simply, "The Hawaiians," also rejects passivity. He's Paie Galdera, born and raised in the Waimanole section, where poor Hawaiians live on homestead land set aside for them like an Indian reservation.

"We have a motto for our organization," Galdera said in a soft voice, as he sat on the porch of his mother's house, surrounded by members of his group. "It's 'Lokahi A Kupaa,' which means 'United and Stand Fast.' This whole movement has put a lot of pride back into Hawaiian people and puts some feeling that they are also important as anybody else on this ground today."

A third group of Hawaiians, members of Kokua Hawaii, who identify themselves as part of the Third World Movement, are more ferocious in their approach to the world in which they live. Larry Kamakawiwoole, Kokua coordinator and one of the few Hawaiians at the University of Hawaii, gave a succinct history of what has happened to the Islands: "The Protestant missionaries arrived in Honolulu in 1820, to bring so-called Western civilization to Hawaii, but what they did then was to uproot every social institution in the Hawaiians' society. And that process is still going on. The Hawaiian people and other ethnic groups, too, are being uprooted from their culture and their traditions and their land. But we are fighting back."

For most native Hawaiians, "fighting back" in an organized way is a new concept, a posture that's not adopted easily. And the notion that Hawaiians might resist whites is almost incomprehensible to haoles for whom the name "Hawaii" conjures up instant visions of tropical islands, where the "Aloha" spirit flourishes among palm trees, warm flower-scented air, white sand beaches and blue waves breaking out beyond the reef. A kernel of truth lies hidden in the heart of this myth, as it does in all myths. Until only a decade ago, Hawaii was a tropical paradise where haoles always could live beautifully.

Even when I went first to the Islands, a little more than a decade ago, the airport was still tiny and all your friends gathered there to garland you with many leis and greet you with many kisses. (Today, the airport is a crowded concrete monstrosity; your friends apologize for not meeting you because of the incredible freeway traffic they'd have to buck and the leis are so expensive no one can afford them. Instead, young girls in plastic grass skirts, hired by the Hawaiian Visitors Bureau, meet the planes and present the visitors with paper cups of pineapple juice.) The Matson Lines' Lurline was still sailing then to Honolulu and on "ship day," the outriggers met her at

Diamond Head, frolicking around her until she docked to the sound of the Royal Hawaiian Band. (Today, only container ships tie up at the Matson dock and the Royal Hawaiian Band is disbanded.)

Physically, the Islands were a delight to all the senses then. Even Honolulu, always the least attractive part of the Islands, was still more beautiful than any mainland city. Today, it looks like Los Angeles, only worse, because at least Los Angeles has a sewage disposal system. In Honolulu, 55,000,000 gallons of raw sewage—a euphemism for plain shit—are dumped each day in the ocean, just a few miles away from Waikiki Beach, polluting it so badly that on certain days the State Department of Health warns that anyone with an open sore or wound ought not go in the water.

But even when Hawaii was a paradise for haoles, especially rich ones, it was a place of sorrow for the native Hawaiians. Below the surface of "Aloha," the haoles always looked down on the Orientals; the Chinese and Japanese regarded each other with mutual suspicion and both despised the Koreans. And everyone had contempt for the native Hawaiians, the "kanakas," who accepted the image of themselves as worthless and hated themselves for it.

Then, in the post-World War II period, the Chinese, Japanese and Koreans began demanding and getting a bigger chunk of the economic and political power which had until then been reserved by the haoles for themselves. The price Orientals paid for being allowed in was to become haoles: like the Island bananas, these Oriental haoles who have made it, who are successful accountants, lawyers, doctors, and above all, businessmen, are yellow on the outside, but pure white underneath the skin.

They were embarrassed because another myth—that of racial harmony—has been one of the stocks in trade for those who have converted the Islands into one of the greatest tourist attractions in the world; last year more than a million and a half visitors came to the Islands, bring-

ing more than a half-billion dollars to spend. That amount represents the second largest segment of the Islands' income, topped only by the military expenditure of \$700,000,000. Fear of losing the tourist trade is the reason why the State Department of Health doesn't post warning signs on the polluted Waikiki beaches: To do so would kill the goose that excretes the golden egg.

The native Hawaiians are assigned a key role in the Hawaiian tourist charade: The visitors come to the Islands convinced that Hawaiians are brown-skinned, happy-go-lucky people who are slightly stupid and very lazy. They play ukeleles and all talk funny.

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I first met the young Hawaiians who are now the core of "Kokua Hawaii" at a very unlikely place for natives—the University of Hawaii. A few years ago, I'd made a speech there and afterwards had talked informally with a group of students from the peace movement, including a couple of young native Hawaiians. They were obviously Hawaiians, too, the young woman with her hair in a Polynesian version of a natural and the young man with all the physical attributes of an Islander.

I was somewhat surprised to meet native Hawaiians at the University of Hawaii, a school where Oriental youth—Chinese, Japanese and Koreans—study hard to become successful accountants, doctors, lawyers, dentists, businessmen and teachers and where for years the haole kids were mostly interested in surfing.

Now, that situation has changed and although the number of students involved in civil rights, anti-war and student movement activities is still rather small, they are vociferous and learning political skills rapidly.

Not very many young Hawaiians get to the University. Instead, a high percentage of the Hawaiian kids drop out before they even finish high school, except for those who go to the Kamehameha School, a private school run by the descendants of the missionary elite in the spirit of benevolent paternalism to produce tame Hawaiians.

But, now, Kam School graduates are among the activists in the "Kokua Hawaii" group, the most militant of all the native organizations in the Islands, one which identifies itself openly with the Third World philosophy.

"Kokua Kalama," as the group was first known, was born when the Honolulu City Council voted to rezone the Kalama Valley and convert it from farm land and unrestricted residential area for 30,000 upper-income families, plus a "bellhop" community of small homes to house the necessary number of servants to service the community.

Until the rezoning, the valley was

home for 15 families, living, as the "Kokua" group said, in "Hawaiian style"—fathers, mothers, grandparents and plenty children. Some are wage workers. Some are pig farmers. Some salvage junk cars and scrap metal. Some on welfare. Some Hawaiian. Some Portuguese. Some chop suey mix, like most of us. All are human beings. They work hard for a living—often from before sunup until after sundown. And they're getting kicked out again."

"Before the haoles came to Hawaii there was no concept of private property," said Kehau Lee, the young Hawaiian woman whom I knew two years ago as a shy, quiet student at the University of Hawaii. "The Hawaiians always had land then and always had a means of support. But after the haoles came, they introduced the concept of private property and land ownership in order to move the Islands into capitalism and so get control of the Islands. Today, 74 major landowners own 96 percent of the land in Hawaii and the Hawaiians are both landless and powerless."

Another "Kokua" member speaks in precise words, far removed from the "no big ting, bruddah" dialect haoles like to think all Hawaiians talk. "The subdivision that's planned for the Kalama Valley is in part a response to the growing housing problem in Hawaii. 80 percent of all the people living in Hawaii cannot afford to build a house, but yet homes are going to be built here. Who's going in these homes? The facts show that 65 percent of all the people who came from the mainland last year were in managerial, professional or technical occupations. These are the people for whom the houses are being built and these are the people who will inherit Hawaii's future while local people are forced into housing projects in town."

The battle waged by the "Kokua" group to resist the evictions in the Kalama Valley is shocking the nervous system of Hawaii's power structure, especially because Kam School graduates are speaking out against those who educated them and profess only the most beneficent interest in the natives. And now that "Kokua Kalama" has changed its name to "Kokua Hawaii," faint shudders of apprehension are beginning to be felt throughout the Islands over the future plans of the group.

"The big estates own most of our land, land which they stole from our ancestors," said Linton Park, a Kam school grad. "Historically, these estates have been oppressors of the people. They depopulated and destroyed the Hawaiian monarchy and today they use their power to kick local people off the land to bring in haole tourists and high-income people. One estate trustee even said that in today's modern world, our Hawaiian life style should be made illegal."

The "Kokua" group has also attracted some articulate part-Hawaiians who never even made it through high school, and ought, by rights, to have ended up as "Primo warriors." One of them, Kalani Ohelo, looks like the haole stereotype of the stupid Hawaiian until he opens his mouth. The stereotype vanishes.

"On February 14th, the day Hawaii marks the death of Captain Cook," he said, "Kokua dedicated itself to all the Hawaiians who tried to keep the white colonizers off our Islands. We celebrate the death of Captain Cook, for we believe in the struggle against the white man's conspiracy, against the colonizers."

It's difficult to predict what the future will bring to "Kokua Hawaii" or what they will bring to it. Hanalei Niheu, Kalani Ohelo, Larry Kamakawiwoole, Kehau Lee, and Linton Park are a new breed of Hawaiians. They aren't clear yet about their objectives, about how to put together their resistance to further depredations of the environment with their sense of being part of a group seeking its own special Hawaiian identity, if such an identity can still be achieved in modern Hawaii.

In the Thirties, a young part-Hawaiian woman told an interviewer how she felt about being Hawaiian: "I'm a Hawaiian myself and I hate to say this, but I don't care much for them . . . they are not ambitious people. Their only ambition is to play music. They don't care for anything else . . . I don't care to mingle with them because most of them are not educated. They don't do anything, most of them are loafers . . . I hate Hawaiian. Oh, Hawaiian, kind of low. I wish I didn't have any Hawaiian blood. I regret I have Hawaiian blood."

The "Kokua" members don't regret their Hawaiian blood and it is certain that they will have a marked impact upon Hawaii's future. Perhaps one indication of that future was given last March when unknown parties set fire to the building which houses the University's Department of Tourism and Travel Management.



"We respectfully urge . . ." But the graciousness may disappear

White Australia may face guerilla war

29

By CHRISTOPHER BECK

Dispatch News Service International

MELBOURNE — White Australians within 10 years could be confronted by an urban guerrilla war similar to that now being waged by black extremists in the United States. This is the warning being sounded by aboriginal militants in this island-continent.

Aborigines — or "koores" as members of Australia's black minority prefer to be called — number 130,000 in a population of 12.5 million. In rural areas the aborigines' plight parallels that of the American Indian, while in the cities small black ghettos, like those which blight the U.S., are growing and festering.

Bruce McGuiness, director of the Aborigines' Advancement League, an aborigine welfare organization, believes that unless there are vast and rapid attitude changes by whites, the country could explode into racial warfare.

"Average Australians can't envisage the proportions aboriginal militancy will assume," says McGuiness. "Those of us who are considered radical today will be conservative by the standards of 1980."

Many grievances

A slender, intense man with a Pancho Villa mustache, McGuiness adds: "Eventually, it will come to the point where aborigines will hit back at the establishment in guerrilla raids, a la Che Guevara. The raids will be against government institutions and private industry. This will be the only way in which aborigines can make their grievances known."



One of Australia's 130,000 aborigines.

The grievances are many.

All government ministries dealing with aboriginal affairs are dominated by white Australians. Nowhere in the nation do aborigines have a voice in government affairs.

Racial discrimination is still legal in Australia's two largest states. Western Australia forbids aborigines to leave the state without permission. In Queensland, the government can commit an aborigine to a reservation without a court hearing.

It also has power to control an aborigines' private financial affairs. Money earned by the aborigine is paid straight into a bank account, supervised by the government. If an aborigine has a "bad" reputation, the government can try to control him by reducing the amount he can withdraw from his bank account.

count.

In Victoria up to three years ago it was illegal for an aborigine to own a wheeled vehicle — even a bicycle. But Victoria has done an aboutface; only last month it abolished its two remaining reservations and gave aboriginal trusts ownership of the land.

South Australia is the only state to have an anti-discrimination law. Consequently, in the other five Australian states aborigines come up against discrimination in housing and in bush hotels and cafes where they are often refused service.

One aboriginal leader, drawing geographical parallels between Australia and the United States, said: "In the U.S. you have the deep South and subtle racism in the North. In Australia you have the subtle South and the deep North."

The early aborigine population was decimated by the genocide practised by white settlers. In the southern island state of Tasmania a "black war" raged in the 1820s and '30s. Aborigines were shot like animals; their children stolen and their women raped. In 1835, the 203 survivors of tribes that numbered more than 10,000 before the whites landed were forced to leave Tasmania. The last pure-blood Tasmanian aborigine died in 1860.

A bounty equivalent to 15 cents a head for every aborigine — dead or alive — was offered by the government of Queensland in the early 1800s. In 1848 at Waterloo Bay, in South Australia, more than 260 aborigines were thrown over a cliff to their deaths by a force of police and white vigilantes avenging the murder of a white shepherd.

This is a history most white Australians ignore, just as the current rights of the aborigines are vir-



In 13 years there will be over 100,000 aborigines in their teens and early 20s. "They won't accept the situation that exists now."

tually ignored.

Today, about 60 per cent of the aborigines live in urban areas, the rest in the bush. Some of these rural people work for a pittance on massive cattle ranches. In a report prepared for the federal Labor and National Service Department last December, a rancher described them as a "sort of utility" — like a car or bulldozer.

But most rural aborigines live on some 350 reservations which, for the most part, are in barren, desolate country considered unsuitable for any sort of ranching enterprise.

Economic racism

In the cities the aborigines confront economic racism. Although there is no open segregation, job opportunity and advancement are hard to come by. Thus, 95 per cent

of the aboriginal population lives below the government defined "poverty line," compared with 11 per cent of the white population.

In the past, the impoverishment of the aborigines helped foster a pandering Uncle Tom attitude. But this is being replaced by a well-defined militancy as articulate, young aborigine radicals show their own people that they are responsible for themselves.

The radicals, who seem to have the majority of aboriginal opinion on their side, run independent aboriginal welfare organizations. These organizations are the modern manifestation of the aborigines' traditional communal lifestyle, based on a belief in complete sharing within the community. A form of black power is now flourishing inside these organizations.

The aborigines are claiming \$6 billion from the government, which would be paid over a period of 20 years as land compensation. They also want all parks and government land returned to them so they can develop on their own.

No sudden change

The aborigines, however, expect no sudden change in white attitudes. According to Bob Maza, a young radical, the white Australians are indifferent to the aborigines' problem because "it comes way down their list of priorities despite its magnitude."

"They won't accept the situation that exists now," McGuiness says. "Neither will most of the aboriginal population under 45. These are the people who will be the foundations of the guerrilla movement."

South Pacific strife

AUG 11 1971

Tribesmen rebuff McGill expert

PORT MORESBY, New Guinea — (AP) — A McGill University anthropologist called in by the Australian government to try to find an answer to serious political divisions among tribesmen around Rabaul on the island of New Britain has run into a brick wall — both from anti-government and pro-government native leaders.

Richard F. Salisbury is acknowledged as an expert on the culture of the Tolai tribesmen, who since 1969 have been violently divided on the way Australia is administering the New Guinea trust territory which includes New Britain.

The anti-Australian and anti-government Mataungan Association of Tolai tribesmen who oppose the Australian system of multi-racial local government at Rabaul has twice violently attacked pro-government Tolais on the Rabaul council, and the result is a widening split among the 70,000 Tolais around Rabaul.

Canberra sent the Montreal anthropologist to Rabaul a few days ago as an impartial researcher to try to find a way of helping the Australians bring all Tolais together.

But Salisbury was welcomed to Rabaul with a statement by Oscar Tammur, a Mataungan patron and a member of the New Guinea Parliament, that Mataungan supporters will have nothing to do with him.

Tammur said the money for his trip would be better spent on roads and schools for the Tolais.

The pro-government and pro-council member of Parliament from Rabaul, Mathias Toliman, shocked Australians when, without mentioning Salisbury name, he told a

local government conference in Rabaul yesterday that



Prof. R. F. Salisbury

"outsiders cannot solve the Tolai problem here — only Tolais themselves can do that."

The shortage of land in the Rabaul area also has been a big factor in the trouble. The native people claim they have been robbed of land by Germans who colonized the area in 1884 and by Australians since 1914, when they captured German New Guinea and it became a mandated territory. Since 1946 it has been a trust territory.

The trouble became so bad last year that John Gorton, then Prime Minister of Australia, put New Guinea's army on standby in case police could not cope at Rabaul.

In an interview yesterday, the professor explained that he has conducted two "field work" surveys on the island and has written a book on the economic development of the area.

Australia's treatment of aborigines assailed

By Reuter Sidney, Australia

An opposition Labour Party member of Parliament described a tropical island used as a government reserve for aborigines on the Queensland north coast as an "aboriginal Alcatraz."

Les Johnson said conditions on Palm Island for aborigines were appalling. The island lies 46 miles off the coast on the Great Barrier Reef.

He said the state-appointed island management had complete authority over the 1,500 aborigines and almost every facet of their lives was governed by the Queensland State Aborigines and Torres Strait Islanders Act.



By Gabriella MacLeod

Mrs. Whetu Tirikatene-Sullivan

By Gabriella MacLeod

Wellington, N.Z.

Standing at the top of the stairs in the Parliament building she did look like a "Shining Star" — her middle name.

She wore what has become her battle uniform: in red dress screenprinted all over with the Maori motifs of a fighting chief.

Whetu Marama Tirikatene-Sullivan, member of Parliament, one of the four elected to represent the Maori people in New Zealand, is also one of only four women among the eighty-four representatives.

The women's liberation movement could make much of this career woman in her late 30's, working 18 hours a day in the parliamentary session, clocking up huge mileage in the corners of her time as she covers the 170,000 square miles of the largest constituency in the country. At the same time she is married — to an Australian scientist who is not complaining about her "busyness."

Mrs. Tirikatene-Sullivan is the daughter of a Maori M.P. In fact, she was elected to the constituency of Southern Maori in 1967, soon after her father passed on. The by-election was contested by her political opponents, but who could match Mrs. Tirikatene-Sullivan's long association with her people and their government?

As a baby, she was carried onto the marae [tribal meeting place] in a shawl on her grandmother's back. There she remained throughout long hours of debate. It was on the marae that Mrs. Tirikatene-Sullivan heard firsthand of Maori grievances about land, about education, and it was on the marae that she acquired a sense of responsibility for her own people.

In later years Mrs. Tirikatene-Sullivan accompanied her father as his secretary on his travels, and this probably accounts for the fact that on her electioneering rounds she could call 80 percent of her future con-

Parliament's Whetu helps Maori

Christian Science Monitor

July 27, 1971

Maori-Pakeha (white New Zealanders) relations have from earliest times been ruffled by "Waves of protest"—an indigenous process unfed by movements from abroad. The way Whetu Tirikatene-Sullivan speaks of these it is immediately obvious that to her there is a historical precedent worth following, perhaps updating.

Already this year the New Zealand Race Relations Council has decided to look into the racial situation in New Zealand before condemning conditions prevailing in other countries. The Treaty of Waitangi, which forms the basis of European use and ownership of Maori lands, is rapidly becoming a focal point in the assertion of Maori rights.

Whetu Tirikatene-Sullivan's name is associated with these moves, but her involvement is both personal and Maori style. Counseling the young, speaking for the Maori claims in land courts, pressuring the Labour Party—her own party—to support enlightened legislation, are tasks, one feels, she would pursue if she had never left the marae.

Militancy, if the truth be told, is an alien course for someone to whom not only politics, but life itself is a personal matter. She sees the way to harmonious relations between the two races in New Zealand as being through a free flow of information. "The only difference there is between people in New Zealand," she says, "is the difference between the informed and the uninformed."

Mrs. Tirikatene-Sullivan reveals, even further, the social scientist's training by suggesting as a first step, modern and acceptable to Maori and Pakeha alike, a Central Statistics Center where all the information about the Maori could be collected and analyzed before effective solutions are decided.

Red Power

The American Indians' Fight for Freedom.
By Alvin M. Josephy Jr.
259 pp. New York: American Heritage Press. \$6.95.

The Magic World

American Indian Songs and Poems.
Selected and edited with an introduction by William Brandon.
145 pp. New York: William Morrow & Co. \$6.

I Have Spoken

American History Through the Voices of the Indians.
Compiled by Virginia Irving Armstrong.
206 pp. Chicago: The Swallow Press. Cloth, \$6. Paper, \$2.95.

American Indian Almanac

By John Upton Terrell.
494 pp. New York and Cleveland: The World Publishing Company. \$15.

The Chickasaws

By Arrell M. Gibson.
Illustrated. 312 pp. Norman: University of Oklahoma Press. \$8.95.

By DEE BROWN

In recent books on the American Indian there has been a rediscovery of the movingly expressive language used by tribal spokesmen of the past. No thorough investigation of the authenticity of many of the recorded words attributed to Indians appears ever to have been made, but cursory research indicates that a surprisingly large number of Indian speeches and poems are genuine translations that have not been tampered with by romantic non-Indians.

That this gift for words is still strong among the native Americans is evidenced by their writings in English today. Scott Momaday and Vine Deloria come first to mind, of course, but in almost any of the tribal newspapers such as *Akwesasne Notes* one can find little essays and poems by unknown Indians that compare well with translations of the past.

In Alvin M. Josephy's "Red Power," which is a documentary history of the American Indians' fight for freedom during the past decade, the most spirited statements are those made by Indians. The late Clyde Warrior's impassioned plea for self-determination, Andrew Hermequaf-tewa's presentation of the Hopi way of life, Sidney Mills's and Laura McCloud's statements on the struggles for Northwestern fishing rights—they all stand far above the reports of task forces and commissions, important though the latter may be. When compared with the flat governmentalese of George McGovern and Richard Nixon, who are included, they fairly burn with eloquence. This makes one wonder why Senators and Presidents don't have the good sense to employ a few American Indians to write their speeches.

Mr. Josephy's book offers proof of the great changes that have taken place in Indian affairs since 1960, but his implication that there has been a turn-around in official policy may be too optimistic. Certainly there must be thousands of American Indians now trapped in urban poverty who have seen no change for the better. "Red Power" is, however, an essential handbook for anyone concerned with the never-ending struggle of native Americans to obtain freedoms that other Americans have long taken for granted.

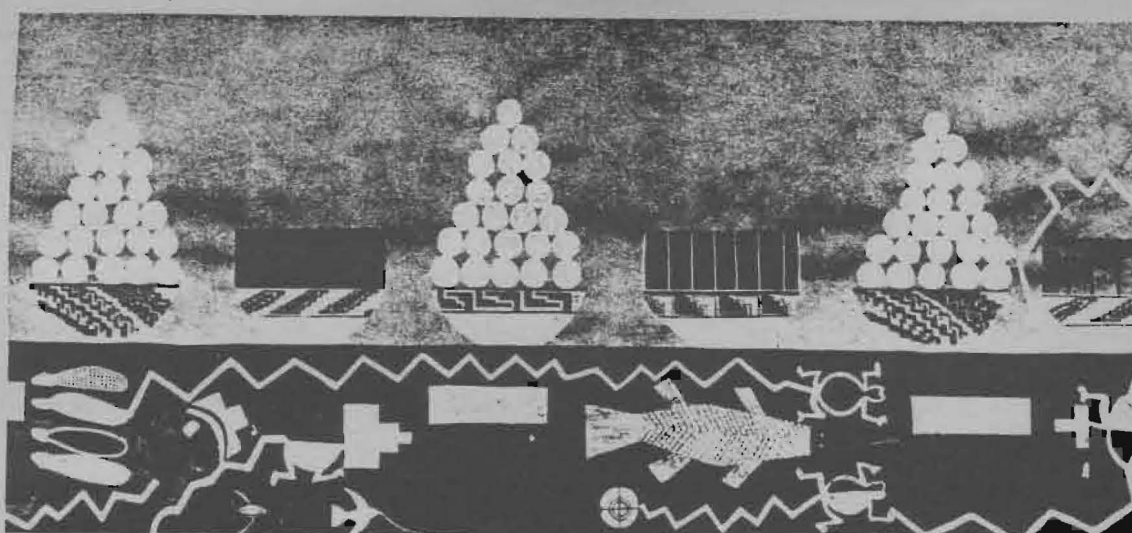
William Brandon's "The Magic World" is as fine a collection of American Indian songs and poems as has ever been assembled, ranging from early Maya and Aztec down through Navajo, Pima, Pawnee, Kiowa, Eskimo and many others, including a very few modern examples. In his introduction Mr. Brandon points out that during the early centuries of Europe's acquaintance with

the New World, this poetry was taken seriously as literature, but that after the invaders from Europe destroyed the native culture and reduced its people to objects of contempt, their literature lost its respectability. Much of it, after being recorded, was deliberately destroyed; for example, in the 16th century a certain Bishop Landa piously burned all the Maya literature which came into his hands.

"I Have Spoken" is more of a scrapbook than a history, yet it is an interesting and useful scrapbook. Virginia Armstrong has made 251 selections from the speeches of Indians and non-Indian observers, and arranged them chronologically so that they give us a kaleidoscopic view of what happened in North America from the arrivals of Henry Hudson and John Smith in 1609 to our own time. Most of the voices are Indian voices, and although some of the earlier examples seem stilted, possibly because they were translated by white men in the style of the 17th and 18th centuries, they do let us see our history through the eyes of the invaded natives. Once into the 19th century, when the translations were more likely to be official records (and less likely to be spurious), the sentences are filled with striking metaphors and become more musical. Although a number of the quotations may be familiar, it is good to have them collected into one volume for ready reference.

"American Indian Almanac" is an almanac only in the sense that it is a compendium crammed full of a vast number of fascinating facts. The author says that he wrote the book "for readers who are interested in gaining more knowledge than they may possess about prehistoric American Indians." He then goes on to explain that most people shy away "with good reason" from anthropological, ethnological and other papers because they are comprehensible only to men and women thoroughly trained in those sciences. Nobody, it seems, loves or understands the poor anthropologists and ethnologists, yet everybody is forever borrowing from or anthologizing the results of their labors.

The arrangement of the "Almanac" is geographical rather than chronological, a division into 10 regions covering all of the mainland United States. Moving back and forth in time, the author discusses subjects that interest him and probably will interest anyone who wants to know more about the early history of the tribes and their



'I believe we will survive. That is our dream.'

A Kiva mural, Jeddito, Ariz., c.1600.



first contacts with European invaders. For instance one can learn in two pages how the Apaches got their name and why they are different from their kinsmen the Navajos. There are also brief essays on such subjects as patterns of migration, sexual attitudes, why the Chippewas never became prominent in history, mysteries of the Kiowas, and so on. Here and there are helpful maps and tables of names and significant dates. It is a good book to keep close by for short snatches of reading and to remind us that remnants of Indian culture are all around us if we but knew how to recognize them.

William Faulkner made the Chickasaws a part of our literature by using them and their descendants as major and minor characters in his stories of Yoknapatawpha County. Arrell M. Gibson has now made them a part of our history with "The Chickasaws." The book is a work of genuine scholarship, Volume 109 in the University of Oklahoma Press's magnificent Civilization of the American Indian Series. Neither this volume nor many of its predecessors will win plaudits for beauty of language, but it is from such solid works that poets and playwrights create epics. And no one could ever begin to estimate how many scenarios, novels, popular articles, juveniles, dissertations and term papers must be based on these great books which were put together with sweat and eyestrain. Thousands of archival records, frames of microfilm, and lines of 6-point type had to be carefully checked and rechecked to create this book and its predecessors.

Mr. Gibson tells us the story of the Chickasaws from the time of their great glory in the lower Mississippi Valley, through the coming of the Spanish, the French, the English, and finally the United States which wanted them out of the way. In the customary manner, a treaty was arranged; the Chickasaws ceded more than six million acres of land, most of it going to two private land companies, which must have amassed great fortunes for men with the right governmental connections. The Chickasaws were shipped off to Indian Territory, surrounded by a swarm of exploiters who soon got most of the money they received for their land. Their culture endured until the early years of the 20th century when the Government, conveniently forgetting "as long as the rivers run and the grass shall grow," liquidated the Indian Nations to form the State of Oklahoma. ■

THE TORTURED AMERICANS. By Robert Burnette. Englewood Cliffs: Prentice-Hall. 160 pp. \$7.95.

By John Peter Koster

DEE BROWN'S great "Bury My Heart At Wounded Knee" made the top of the best-seller list against all odds, and deservedly so. Another book which should be there, for reasons of national conscience and national survival, is Robert Burnette's "The Tortured Americans," a fifteen-year history of one reservation's wild fluctuations between salvation and corruption.

If Brown's book is a beautifully written, heart-breaking epic by a realist Longfellow, Burnette's is a gut-wrenching horror story by an activist Kafka, a black comedy that unleashes rage and shock instead of laughter.

South Dakota, as the Sioux know it, is depicted—accurately, my Sioux friends tell me—as an obscene abortion, a monster Northern Mississippi sired by the Gestapo out of some perverse and inept bureaucracy.

Through Burnette's spare, sarcastic prose we meet the Indian's so-called white benefactors. One agent, whose previous experience consisted of running a World War II relocation camp for Japanese-Americans, rages on about what he calls lazy, drunken Indians. After his ouster, the Indians find 200 empty whiskey bottles in his public-financed residence. Meanwhile, back in suburbia, white associations supposed to assist the Indians allot 85 per cent of their donated funds to office rent and salaries and 15 per cent to helping Indians.

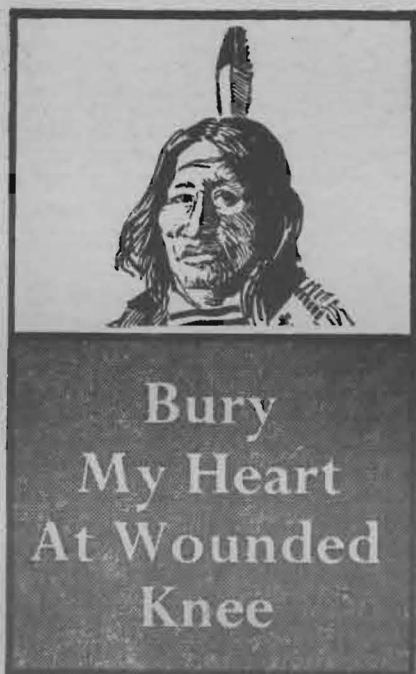
The most disgusting part of Burnette's short, angry outline of corruption is that many of those he indicts are his fellow Indians. The Uncle Tom-a-Hawks, red yes-men, flatter the Bureau of Indian Affairs while robbing the government and their own people blind with impunity. His chapter on election rigging would seem unreal even in Hudson County; the crooked tribal president simply disqualifies every town which votes against him in the primary, while the BIA refuses to interfere.

Burnette, former tribal president of the Rosebud Sioux and of the National Congress of American Indians, gives his plan for removing the vultures, white and red, that have gnawed his people's vitals for the past century. Terminate the BIA, he urges, and replace it with a smaller, tighter Federal Indian Commission responsible directly to the President, thus by-passing the stifling bureaucracy (one BIA worker for every 38 Indians) that swallows most of the funds that poor Indians never see. Throw the exploiters, red and white, out of their government-funded limousines and give the reservation Indians a few horses back, in effect.

Burnette's plan is a breath of fresh air in a world that seems to only think of solutions in terms of funneling ever-increasing amounts of taxpayers' money through a leaky and constipated bureaucracy that wastes most of it on corruption and salaries of superfluous people. He counts on Indian Rights power, plus the righteous outrage of millions of decent whites, to prod the government into implementing the program.

They've been waiting a long time for that decent white outrage on the reservations. A long, long time.

White Victory Aided By Indian Turncoats



(From "Bury My Heart at Wounded Knee," by Dee Brown. Copyright © 1970 by Dee Brown. Reprinted by permission of Holt, Rinehart and Winston, Inc.)
(Distributed by the Register and Tribune Syndicate, 1971.)

BY DEE BROWN

California Indians were gentle as the climate in which they lived. The Spaniards gave them names, established missions for them, converted and debauched them. Tribal organizations were undeveloped among the California Indians; each village had its leaders, but there were no great war chiefs among those unwarlike people. After the discovery of gold in 1848, white men from all over the world poured into California by the thousands, taking what they wanted from the submissive Indians.

One exception was the Modoc tribe, which lived in the harsher climate of Tule Lake along the Oregon border. Until the 1850s, white men were almost unknown to the Modocs; then settlers began coming in droves, seizing the best lands and expecting the Modocs to submit meekly. When the Modocs showed fight, the white invaders attempted extermination. The Modocs retaliated with ambushes.

During this time a young Modoc named Kintpuash was coming to manhood, and he could not understand why Modocs and white people could not live together without trying to kill each other. His father, who was a chief, told Kintpuash that the white men were treacherous and would have to be driven out before there could be peace. Not long afterward the chief was killed in a fight with white settlers, and Kintpuash became chief of the Modocs. Kintpuash was called Captain Jack by the white men.

Captain Jack cautioned his people to stay clear of white men, but it was not easy for 300 Indians to remain invisible. During the summer of 1872 the Indian Bureau warned Captain Jack and his followers to return to the Klamath (Ore.) reservation which they had fled to seek food and to avoid squabbling with the longtime resident Klamath Indians. The warning led to warfare, and eventually to a peace council.

Good Friday, 1873, dawned clear, with a chill breeze fluttering the canvas of the council tent, which still stood between the soldier camp and the Indians' California Lava Beds stronghold. Captain Jack, Hooker Jim, Schonchin John, Ellen's Man, Black Jim, and Shacknasty Jim reached the council ground early. None had brought a rifle, but all had pistols concealed beneath their coats.

THE COMMISSIONERS were late, but soon after 11 o'clock Gen. Edward Canby and the Rev. Eleazar Thomas, a California clergyman, appeared on foot. Behind them on horseback were L. S. Dyar, Frank Riddle and Alfred Meacham, a former Indian agent.

Accompanying the commissioners and the interpreters were Modoc leaders Boston Charley and Bogus Charley, who had gone into camp to meet them. Both Charleys carried rifles carelessly slung. None of the commissioners had any arms showing; Meacham and Dyar carried derringers in their coat pockets.

As Frank Riddle later remembered, Canby made the first speech. "He told them that he had been dealing with Indians for some 30 years, and he had come there to make peace with them and to talk good; and that whatever he promised to give them, he would see that they got; and if they would come and go out with him, that he would take them to a good country, and fix them up, so that they could live like white people."

Meacham spoke next, opening with the usual preliminary remarks about the Great Father in Washington sending him there to wipe out all the blood that had been shed. He said that he hoped to take them to a better country, where they could have good houses and plenty of food, clothing and blankets.

When Meacham finished talking, Captain Jack told him that he did not want to leave the Modoc country, and asked for a reservation somewhere near Tule Lake and the Lava Beds. He also repeated his previous demand that the soldiers be taken away before they talked peace.

Apparently Meacham was irritated by Jack's repetitious demands. He raised his voice: "Let us talk like men and not like children." He then suggested that those Modocs

who wished to do so could remain in the Lava Beds until a reservation was found where they might live in peace.

Schonchin John, who was seated about 10 feet in front of Meacham, spoke angrily in Modoc, telling the commissioner to shut up. At this moment Hooker Jim arose and strolled over to Meacham's horse, which was standing to one side of the commissioner.

MEACHAM'S OVERCOAT was draped over the saddle. Hooker Jim took the coat, put it on, and buttoned it up, clowning a bit as he walked in front of the fire. The others had stopped talking and were watching him. "You think I look like Meacham?" he asked in broken English.

Meacham tried to make a joke of the interruption. He offered Hooker Jim his hat. "Take it and put it on; then you will be Meacham."

Hooker Jim stopped his clowning. "You keep awhile. Hat will be mine by and by."

Canby evidently understood the meaning in Hooker Jim's words. He quickly resumed the parley by saying that only the Great Father in Washington had authority to send the soldiers away. He asked Jack to trust him.

"I want to tell you, Canby," Jack replied, "we cannot make peace as long as these soldiers are crowding me. If you ever promise me a home, somewhere in this country, promise me today. Now, Canby, promise me. I want nothing else. Now is your chance. I am tired waiting for you to speak."

Meacham sensed the urgency in Captain Jack's voice. "General, for heaven's sake, promise him," he cried.



Before Canby could say anything, Jack sprang to his feet and moved away from the fire. Schonchin John turned toward the general. "You take away soldiers, you give us back our land," he shouted. "We tired talking. We talk no more."

Captain Jack swung around, speaking in Modoc: "Ot-we-kau-tux-e (All ready)." He drew his pistol from his coat, pointing it directly at Canby. The hammer clicked, but the weapon failed to fire. Canby stared at him in astonishment, and then the pistol fired and Canby fell back dead. At about the same moment, Boston Charley shot Mr. Thomas, the clergyman, killing him. During the confusion, Dyar and Riddle escaped.

After stripping Canby of his uniform, Jack led the Modocs back to the stronghold to await the coming of the soldiers.

Three days later the fighting began. Batteries of mortars pounded the Lava Beds, and waves of infantrymen charged the rock breastworks. When the soldiers finally overran the stronghold, they found it empty. The Modocs had slipped away through the caves and crevices.

Having no taste for searching these hard-fighting Modocs out of their hiding places, the army employed 72 mercenary Tenino Indians from the Warm Springs Reservation in Oregon. These Warm Springs scouts discovered the Modocs' hiding place, but when the soldiers were brought up to capture it, Captain Jack set an ambush and nearly wiped out the advance patrol.

At last the overwhelming numbers and firepower of the soldiers forced the Modocs to

scatter. They had to slaughter their horses for food, and some days there was no water to drink. As casualties mounted among the Indians, Hooker Jim began quarreling with Captain Jack over his strategy. After a few days of running, hiding and fighting, Hooker Jim and his band abandoned Captain Jack. Jack was left with 37 warriors to fight off more than a thousand soldiers.

Not long afterward, Hooker Jim's band surrendered to the soldiers and offered to help them track down Captain Jack in exchange for amnesty. The new military commander, Gen. Jefferson C. Davis, gave them the protection of the Army, and on May 27 Hooker Jim and three members of his band set out to betray the chief. They found Jack near Clear Lake, arranged to parley with him, and told him they had been sent to take his surrender. The soldiers would give the Modocs justice, they said, and plenty to eat.

What galled Captain Jack most of all was that these turncoats had been the very ones who had thrown squaw's clothing over his head and called him a fish-hearted woman a few weeks before, thus forcing him to promise to kill Canby. They knew as well as he that it was too late for him to surrender; he would be hanged for murdering Canby.

"You are no better than coyotes that run in the valleys," Jack answered them. "You come here riding soldiers' horses, armed with government guns. You intend to buy your liberty and freedom by running me to earth and delivering me to the soldiers. You realize that life is sweet, but you did not think so when you forced me to promise that I would kill that man, Canby. 'I knew life was sweet all the time; that is the reason I did not want to fight the white people. I thought we would stand side by side if we did fight, and die fighting. I see now I am the only one to forfeit my life for killing Canby, perhaps one or two others. You and all the others that give themselves up are getting along fine, and plenty to eat, you say. Oh, you bird-hearted men, you turned against me . . .'"

HE TOLD THEM he had made up his mind to die with a gun in his hand instead of a rope around his neck, and then ordered them to go back and live with the whites if they wanted to. But he swore to them that if they ever came within range of his gun again he would shoot them down like dirty dogs.

For a few more days the pursuit continued. It was "more of a chase after wild beasts than war," Gen. Davis said, "each detachment vying with each other as to which should be the first in at the finish."

After a grueling foot race across jagged rocks and through a thicket, a small party of troops surrounded Captain Jack and three warriors who stayed with him to the end. When Jack came out to surrender he was wearing General Canby's blue uniform; it was dirty and in tatters. He handed his rifle to an officer. "Jack's legs gave out," he said. "I am ready to die."

Gen. Davis wanted him to die immediately by hanging, but the War Department in Washington ordered a trial. It was held at Ft. Klamath in July, 1873. Captain Jack, Schonchin John, Boston Charley, and Black Jim were charged with murder. No lawyer represented the Modocs, and although they were given the right to cross-examine witnesses, most of them understood little English, and all spoke it poorly. While the trial was in progress soldiers were constructing a gallows outside the prisoners' stockade, so there was no doubt what the verdict would be.

Among the witnesses against the doomed men were Hooker Jim and his followers. The Army had given them their freedom for betraying their own people.

After Hooker Jim was questioned by the prosecution, Captain Jack did not cross-examine him, but in his final courtroom speech, translated by Frank Riddle, Jack said: "Hooker Jim is the one that always wanted to fight, and commenced killing and murdering . . . Life is mine only for a short time. You white people conquered me not; my own men did."

Captain Jack was hanged on Oct. 3. On the night after the execution, his body was secretly disinterred, carried off to Yreka, and embalmed. A short time later it appeared in eastern cities as a carnival attraction, admission price 10 cents.

"I knew life was sweet all the time; that is the reason I did not want to fight the white people. I thought we would stand side by side if we did fight, and die fighting. I see now I am the only one to forfeit my life. . . . Oh you bird-hearted men, you turned against me . . ."

**Captain Jack,
To his betrayers**

SCHOOL DAYS

Intermountain School

Indian Youths Sue BIA School

BY FRYE GAILLARD

On Aug. 24, 1967, a Bureau of Indian Affairs decree was issued requiring appropriate officials to report to their superiors any "physical mistreatment of children in bureau schools," civil rights violations, or "dereliction of duty which affects children under the care of the bureau." The purpose of the decree was to stop such things from occurring.

On April 30, 1971, the National Indian Youth Council chapter at the BIA's Intermountain boarding school in Brigham City, Utah, filed suit against the school, alleging 20 violations of the civil rights of Intermountain students, at least one routine practice of physical mistreatment, and overall dereliction of duty on the part of Intermountain's administrators.

Among the allegations in the suit were that:

- Intermountain allows Thorazine, a powerful tranquilizing drug, to be used on intoxicated students without the informed consent of the students or their parents and in contradiction to established medical practices;
- Intermountain employees frequently require students to open personal mail in the presence of the employees so that it can be inspected;
- The predominantly Mormon staff at Intermountain discourages the practice of native Navajo religions in favor of the Mormon religion;
- School officials open and examine the luggage of students returning to campus, sometimes even in such public places as the Brigham City bus station;
- Students who try to resist such practices are harassed and intimidated.

The story of what happened at Intermountain between the BIA memo of 1967 and the NIYC suit of 1971 is discouraging to many Indians who would like to see Intermountain improved. For during those four years numerous formal grievance petitions, continuous protest, and even a riot failed to have any significant impact on Intermountain's policies.

The riot occurred in the spring of 1969 after a basketball game in the Intermountain gymnasium. Brigham City experienced a power failure, which plunged the campus into darkness. Groups of students began to yell and run around, and there were incidents of window smashing and property damage.

Intermountain's superintendent, Wilma Victor, sent a letter to Navajo parents assuring them that newspaper reports had blown the incident out of proportion and that no basic discontentment afflicted the student body.

Several months earlier, however, a Navajo investigating committee had concluded quite the opposite. "Student morale is low," their report asserted. "A great many acts of vandalism have occurred during the past two months. . . . Some of the students drink quite heavily. . . ." The Navajo committee recommended, above all, stricter discipline by the Intermountain staff and the hiring of more Navajo instructional aides who could communicate more effectively with the students.

Many critics of Intermountain thought the report was shallow in its recommendations, but they were also convinced that the BIA's response was glib at best. "First let me say that we appreciate this group going up there and looking at the school," BIA area director Graham Holmes told a Feb. 6, 1969, meeting of the Navajo tribal council. "We are not trying to evade anything. We have problems there like we told you the other day. There are problems all over the country. . . . But we are constantly trying new things and trying to devise ways and means of operating a better school to better educate the children. We don't make very many apologies; we don't have to apologize for that school because we think it is an excellent school. . . . [But] we have noted very carefully your recommendations and the things you found wrong. We will get up there and we'll talk with the supervisors there. . . . So always feel free to tell us what is wrong with the school anytime you can find it out and we assure you that we will take note of it."

Significantly, Holmes promised nothing. "And that's exactly what was delivered," adds Doug Sakiestewa, an official of Amerind Inc., an Indian civil rights organization, which formed a chapter at Intermountain. "Nothing has ever really changed at Intermountain, although our chapter up there has tried."

Beginning in November, 1969, reports of administrative neglect, brutality toward Indian students, harassment of those who criticized school policy, and discrimination against Indian employees began filtering into the offices of Amerind in Albuquerque and the Navajos' Legal Services

program in Window Rock, Ariz., known as DNA. (The percentage of Indian employees at the school plummeted from 70 per cent when the school was founded after World War II to about 30 per cent in 1971. Most of the Indians were in low-level jobs; most of the supervisors were white; and most of the whites were Mormons from the Brigham City area.)

From late 1969 until August, 1970, Amerind and DNA conducted extensive investigations into conditions at Intermountain and concluded that many of the charges were valid. On June 20, 1970, aggrieved employees and other concerned Indians met with Intermountain Supt. Wilma Victor and BIA officials. On June 23, 1970, the same group submitted a letter of grievances to BIA Commissioner Louis Bruce. Followup meetings were held on July 8 and on Sept. 3. On Sept. 17, the BIA responded.

Nestled within the general assurances of continued progress were a few specific pledges, among them that the Navajos' Interagency School Board would be given real power over the operation of the school and that a Navajo consulting committee would be set up and its recommendations acted upon.

According to DNA attorney Dan Press, however, the consulting committee was ignored. Press, who conducted much of DNA's investigation into Intermountain, pointed out that in the 1970-71 school year the Intermountain guidance staff was reorganized—a recommendation of the consulting committee—but in a way that the committee found completely unacceptable.

And, more important, in the fall of 1970, the BIA made its attitude unmistakably clear. Wilma Victor, who had been superintendent when the controversy at Intermountain peaked, was removed. Her critics would have been delighted except for one thing: she was promoted to acting director of education for the entire BIA. In addition, the Navajos' Interagency school board recommended that she be replaced by a Navajo, but the BIA responded by appointing Faralee Spell, who is white.

Although Mrs. Spell's critics charge that she was able to change very little at Intermountain, most people agree that Miss Victor has managed to change a great deal in Washington. In March of this year, Interior Secretary Rogers Morton promoted her again—this time making her his special assistant for Indian affairs with power to advise him on the whole range of U. S. Indian policy.

Miss Victor's appointment came at a time of almost chaotic conflict within the BIA. Commissioner Bruce had brought in a number of youthful Indian activists and had put them in key positions within the bureau. They had pushed hard for about a year, and many old-line bureaucrats had begun to fear losing their own influence if not their jobs. They began to fight back, and Wilma Victor quickly aligned herself with their fight.

Her most significant victory came in July when she persuaded Secretary Morton to appoint her friend, John O. Crow, a Cherokee from Oklahoma, as the new deputy commissioner of Indian affairs. In addition, Morton surprisingly gave Crow the authority to exercise any powers given to Commissioner Bruce.

Crow responded immediately. First, he put white supervisors over the young Indians brought in by Bruce, and secondly he took steps to demote William Veeder, the BIA's foremost expert on Indian land and water rights. The Veeder episode is not over at this writing, but the direction of John Crow and Wilma Victor has been made clear.

Less clear is the direction of recent events at Intermountain. Early in 1971, the burden of protest was taken over by Intermountain's National Indian Youth Council chapter. Initial support for NIYC appears to have been strong at first among the student body, and Intermountain's supervisory guidance counselor, Sherman Nay, says the school allowed the student body to make up its own mind.

NIYC members, however, tell the story differently. They say that Intermountain teachers took class time to tell their students that NIYC is a Communist agency (it is funded in part by the BIA) and to warn students against associating with it in any way. Evelyn Reeder, an NIYC leader, was removed from the list of valedictorian candidates even though she had the highest scholastic average in the graduating class. She says various school officials began telling her that she was sick and in urgent need of psychiatric attention.

Convinced by late spring that nothing would change at Intermountain, NIYC hired Richard Young, a skilled attorney and law professor at the University of Utah. They filed suit on April 30, asking that Intermountain be closed.

Although the BIA has asked that the suit be dismissed,

the agency's new director of education, James Hawkins, conceded in May that the students might be better off if the school were closed. Tom Oxendine, a BIA spokesman, says Intermountain will be phased out (at least in its present form), but he declines to say when.

In the meantime, the BIA has promised once more to try to make Intermountain livable. The difficult task has fallen to Jerry Jager, the school's new superintendent. Jager came to his post this summer, and even some staunch critics of the school find him to be a man of convincing decency and apparent sincerity. But because of events in recent years, they still remain skeptical.

Jager says he expects skepticism and concedes that "I won't please everybody." Although he is new to the job and is still studying the situation, he does offer some concrete promises for change. At present, he told RRIC, he is reorganizing the staff so that there will be no one between himself and the people who actually work with the students. There have been complaints in the past that high-level administrators at Intermountain have been out of touch with students, teachers and instructional aides, and Jager says he thinks that was one of the key problems.

In addition to the reorganization, Jager has promised to try to increase the number of Indian employees at the school and to end job discrimination. "I don't know the extent of discrimination in the past," he says, "but we will hire as many Indians as we can."

Jager says there will be no more handcuffing or head-shaving to punish students. "There is no place for these practices at Intermountain or any other school," he told RRIC. "They will not occur."

He did not rule out the use of Thorazine on students who are drunk and unruly, but he pointed out that the courts presumably will rule on the legality of the practice in connection with the NIYC suit. If the legality is upheld, he said, Thorazine will be used only as a last resort and will be administered only by Public Health Service doctors.

"But more important than that," he added, "we want to shift the focus from controlling the kids to working with them. We are greatly expanding our Alcohol Rehabilitation Program, and we hope it will do a better job of dealing with the root causes of the use of alcohol. We hope the students will accept the program."

Concerning complaints by older Intermountain students that their conduct is too severely regulated, Jager said, "I agree with them." He said that in the past students were assigned to dormitories without regard to their age, and that as a result, restrictions which made sense when applied to younger students were also applied to older ones. "This year," he said, "we are going to put upper classmen in their own dorms where they will have additional privileges and greater responsibilities."

Basically, Jager maintains, "I am trying to get across to our staff the idea that we treat our students like we would want to be treated ourselves." The superintendent admits that the idea is foreign to some of the staff members, and he says, "it will take some time to get it across. But we will have training programs for the staff throughout the entire year, and we expect that they will pay off."

In addition, Jager specifically repudiated statements in the BIA's booklet, "Questions Commonly Asked About Intermountain School," about how Intermountain is in business to change the Navajos' way of life. "Our purpose is not to change students," he said. "We are in business to make them aware of other cultures and to help them think creatively about the task of living in two cultures. To do this, we need to get more and more into Indian history, Navajo history, Navajo government and Indian psychology. I don't know exactly what they have done in the past in this area, but we will need more and more Indian teachers to expand the course offerings. In the meantime, we have no choice but to rely on teachers of another race."

Jager says he believes Intermountain will remain in its present form for "quite some time" unless the courts shut it down. He says he believes it should be closed as soon as there are enough schools on the Navajo reservation to carry the load, "but school construction down there is rather slow." Meanwhile, he says, he hopes things can be improved.

Jager's task will not be easy, for his staff still consists of people who have discriminated against Indians in the past. The school is still in Brigham City where many Indian students say discrimination abounds. And many students and Indian employees are very suspicious of promises.

GENOCIDE in NAVAJO LAND

(from *THE RADICAL THERAPIST*,
a journal believing that "Therapy is change,
not adjustment." It is published at
Hillsdale, N.Y. 12529.)

by anne and ken mazlen

(Note: The following observations are
made within the framework of a radical
psychiatry which holds (1) that individ-
uals feelings of alienation are the result
of oppression which has been mystified,
and, further, (2) that mystified oppres-
sion of a group which is intended to
produce self-destructive alienation is
genocidal.)

America is a genocidal maniac.

The genocide of our native peoples
continues.

No longer the violence of military
annihilation, but equally pernicious:
the violence of mystified racism.

Racism implicit in millions of daily
contacts with physicians, teachers,
administrators, employers, businessmen.

...demeaning, denigrating racism —
which when successfully mystified leads
the individual to blame himself for his
suffering.

Taught by everyone to internalize
the anguish of their alienation, native
Americans have the highest 'accidental
injury', alcoholics self-abuse, suicide
rates.

Mystified Oppression From Without: The BIA Educational Process

'Disadvantaged' peoples are con-
stantly being reminded that education is
the only way to 'improve' themselves
enough to be able to get their share of the
Amerikan dream. In fact, however, the
Bureau of Indian Affairs has always used
boarding schooling as its primary method
of undermining the traditional cultural
identity. The genocidal 19th century pol-
icy has resisted change so well that the
Senate Subcommittee on Indian Educa-
tion had to reiterate again, last year, a
plea to implement the recommendations
of the 1928 Meriam Report. The BIA
educational process is the major weapon
in the continuing war against our in-
digenous cultures.

The BIA boarding school system is
designed to isolate youngsters from their
culture and to teach students and parents
that they are powerless against the domi-
nant culture. Most students are away
from home for 10 months each year from
ages 5 to 18; they are kept ignorant of
the tribal mythology which can only be
told during the winter months. Students
are geographically isolated from their
homes; most younger children attend
school far from home, up to 100 miles—
in spite of parental protest and the avail-
ability of closer schools. High school
students have, until last year, travelled
from 300 to 1200 miles to school. (Alas-
kan Indians attend schools up to 6000
miles away!) In addition, students are iso-
lated from their families and culture to
the extent that schools routinely refuse
to 'release' students to their parents for
the weekend (after their parents have
hitchhiked 100 miles). Many students
from very poor families also remain away
during the summer working as unpaid
domestics or in Mormon foster homes.

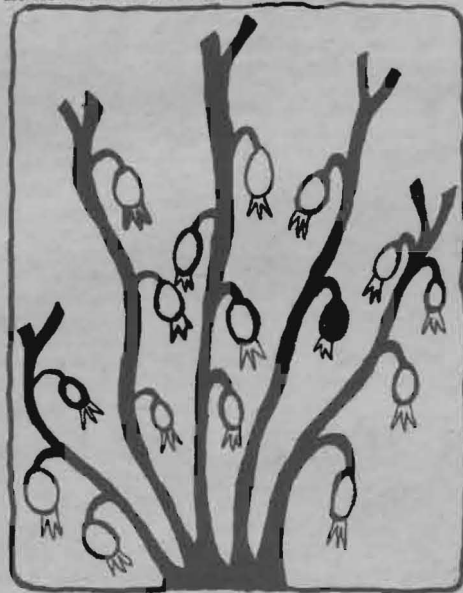
Similarly, the inflexible, highly rigi-
mented (in direct opposition to Navajo
tradition) dormitory regulations are de-
signed to reinforce feelings of impotence
and dependence. Young boys all receive
military crewcuts, in lieu of traditional
Navajo top-knots. Dress codes are strict.
Young children are permitted to play out-
side only in large supervised groups and
only at a few limited times. Youngsters
who do not chose to go to church are
confined to their barrack style dormi-
tories. High school students must have
passes to leave their dormitories even dur-
ing the day and they have a strictly en-
forced 10 o'clock lights out curfew.

The attack upon the use of the Nav-

ajo language is a cornerstone of the over-
all assault upon the traditional culture.
Students are systematically shamed from
speaking Navajo with non-Navajos present
and are frequently punished for speaking
Navajo in the classroom. (The same Sen-
ate Subcommittee's hearings revealed
routine beatings of 'resistant' students.)
Few staff members speak any Navajo—
with the exception of many of the Mor-
mon and other missionaries who use the
language for purposes of proselytizing.

Confronted with active youngsters
who speak only Navajo, usually insecure
BIA teachers resort to rigid authoritarian-
ism. Indeed, for the first two grades,
'teaching' is limited to enforcing strict
obedience. This atmosphere of distrust
coupled with Navajo cultural biases
against competition and looking directly
into one's face result in a sea of lowered,
silent, and expressionless young faces. At
this point, the typical teacher, who is
blind to the causes of such behavior, con-
cludes that such students have inherently
lower intelligence. Thus, BIA teachers re-
sort to multimedia teaching devices of
'slow learners' and 'underachievers' which
only serve to alienate the students even
further. In other words, unsympathetic
and insecure teachers are simply not open
to respond except in ways which rein-
force their prejudices of racial inferiority
as well as impressing that mystification
upon their 'captive' audience. The next
step is for the not yet totally docile stu-
dent to be sent to a school guidance
counselor. Most guidance and dormitory
counselors, however, not only see their
job as one of adaption to the dominant
culture values of competition and
achievement, but are frequently a school
disciplinarian.

At no point within the boarding
school hierarchy, is anyone concerned
about the student beyond the prison-like
boarding school life. Health care is hor-
rifically inadequate (a clinic with six
physicians services 50,000 people and the
closest emergency services are 100 miles
away). The BIA rigid attendance require-
ments penalize students for participating
in native religious ceremonies or for help-
ing their poverty stricken families with
lambling etc. (the average Navajo family
income is \$1500/year in kind). Every
year many Navajo high school students
drop out of school—at more than twice
the national average. Every year many
Navajo youngsters run away from school
(sometimes 100 miles). Every single year
several runaways are found dead, frozen
in the winter snows.



Like other young Americans, Navajo
high school students are taught to feel
personally inadequate if they do not
'make it' to college. College, they are
told, is the only route to aget a 'good'
job. Many, however, have simply had
enough and may try to find employment
as a mail, secretary or tradesman: the
only occupations for which students are
actually trained by BIA high schools.
Others will go to college, drop out (97%
among native Americans), and feel that
they have 'failed' again—never taking into
account that they were not prepared by
the BIA schools, that the BIA and college
financial aid programs are not designed

for truly indigent students, or that they
were isolated away from their families
and culture in a highly racist country. If a
young Navajo is able to sit through all the
irrelevances of a college education, he will
probably still remain unemployed. The
cruellest economic lie of all is that if you
do 'make it' there will be non-alienating
work or any work at all. It is precisely
this mystification which turns the oppres-
sion of unemployment into the bitter
self-destructive alienation of feeling un-
worthy of employment (and certainly
meaningful employment).



Mystified Oppression From Within: Tribal Government

From its 'creation' some 40 years
ago, the Navajo tribal government has
been sold as the democratic represen-
tative of Navajo interests. In fact, the
tribal government is the desired outcome
of the BIA educational process; character-
ized by Navajos who have accepted the
dominant culture mystifications of their
oppression, the tribal government is itself
a primary mystifier of and essential 'tool'
in the colonial exploitation of its people.
Ever since the tribal government was es-
tablished in order to give token approval
to oil leases, Navajo traditionals have
fought bitterly the implicit right of the
Amerikan government to thereby ignore
(and undermine) the traditional leader-
ship. In addition, the young, the mili-
tants, and the grass roots opposition (to
the Black Mesa strip mining, for example)
and completely powerless against such an
entrenched political machine which con-
trols the only important newspaper, the
only Navajo language broadcasts, and is
backed by the financially powerful Nav-
ajos.

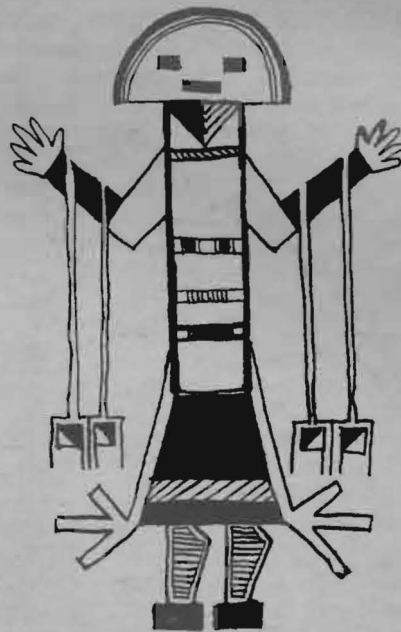
In short, the Navajo tribal govern-
ment is first and foremost the tool of the
continuing economic rape of the reserva-
tion. The Navajo tribal government has
given its name and support to the federal
Navajo Indian Irrigation Project which
will provide enough irrigated land for 500
Navajo families at a cost of
\$500,000/family and deny water rights to
the eastern half of the reservation—the
real objective being to provide water for
the city of Albuquerque! Even more spec-
tacularly, the tribal government has sold
strip mining rights for \$12 million which
will yield \$750 million. Moreover, the
strip mining process will irrevocably de-
stroy the soil cover on Black Mesa and
will dry up the shallow wells in a 500
square mile area. At the same time, the
tribal government has sold the water
rights for the western half of the reserva-
tion to the Page Power Plant consortium
who will supply power to pulverize and
pump the coal (in water) to Phoenix
power plants.

Further, the Navajo tribal govern-
ment actively supports and defends the
trader stranglehold over the reservation
economy. It has tried repeatedly to de-
stroy DNA, and OEO funded legal ser-
vices project, which has been primarily ac-
tive in fighting illegal price fixing, interest
rates, and pawning practices. The tribal
government gives its full support to the
missionary—border town interests in
keeping alcohol illegal on the reservation.
It collaborates with the demeaning Gallup
'Indian ceremonial,' crucial to the Gallup

tourist economy. Finally, the tribal
government gives its fullest cooperation
in the protection of trader interests by
the Navajo police and in the tribal courts.
The Navajo police, in particular, ex-
emplify the self-hatred of the alienated in
their routine use of mace at high school
dances and their routine brutality
towards alcoholics and other (Navajo)
prisoners.

That is, we are all complicit if we are
not part of the solution. In particular, the
American psychiatric community is also a
party to this racist genocide so long as it
focuses upon studies of suicide rates and
does not fulfill its responsibility to de-
mystify the alienation to which those
suicides give witness. It goes without say-
ing that practitioners among oppressed
peoples are either oppressors or de-
mystifiers and genuine healers. It is also
apparent to us that academicians and clin-
icians are equally accomplices to the op-
pressors if they do not take up the chal-
lenge of demystification and struggle.

In addition to the self-demeaning ac-
tions and attitudes of the Navajo 'repre-
sentatives,' judges, and police, the official
tribal newspaper projects the most assim-
ilated Navajo self-image as well as gen-
erally supporting the interests of the
oppressors. The editor of the Navajo
Times is a whiteman who is editorially
anti-traditional and systematically racist.
The Navajo Times praises the industrial
development at Black Mesa and the Page
Power Plant. It advertises for traders and
supermarkets and, at the same time, at-
tacks DNA's attempts to prevent price
rigging (prices for pick-ups for Navajos
are fixed in a 300 mile radius). The Nav-
ajo Times reinforces the maid-secretary-
tradesman image and has numerous ads
for positions ('vacations') as unpaid
domestics. It advertises white beauty and
dress standards and publicizes awards for
school competitions. It advertises free for
missionaries, praises Brigham Young Uni-
versity, contains many ads for Mormon
foster homes but provides no news of
native ceremonies, etc. War and military
service are idealized; pages are devoted to
medal winners, the dead, and the wound-
ed. The Navajo Times actively collabor-
ates with the State Department's show-
case tours of the reservation for 'visitors'
from South Korea, Formosa, South Viet-
nam, etc. In short, the 'representative'
tribal government stands for the complete
absorption and assimilation of its people.



Epilogue

From our experiences living on the
Navajo reservation, it is apparent that
racism consists mostly of the individual
acts of millions of people and is only in
small part institutional. Moreover, racism
is inextricably impregnated in the acts of
people who are in no way carrying out
'official' policy. Even in those settings
where some policy has been defined it is
still largely a question of individual re-
sponsibility as to how gene: il guidelines
are to be interpreted into day to day
practice. The doctors, nurses, teachers,
counselors, administrators, elected of-
ficials, judges, police, traders, employers,
sales personnel, businessmen et al. are all
complicit.

Armed forces recruiting Indians and Eskimos to help in Arctic

34 THE GLOBE AND MAIL, THURSDAY, SEPT. 23, 1971

By CLAIR BALFOUR
Globe and Mail Reporter

OTTAWA — The armed forces are recruiting Indians and Eskimos to help establish Canadian sovereignty in the Arctic.

Recruiters recently visited five northern communities to sign on northern natives—Indians, Eskimos and Metis,

the first time they'd gone there with that object in mind.

They recruited nine Eskimos, including a qualified registered nursing assistant originally from Nain, Labrador. She was trained in St. John's, Nfld., and has worked at the national defence medical centre in Ottawa.

She is now Pte. Zippora Ikk-

iatsiak, 25, and with the others is enrolled in an 11-week basic training course at Canadian Forces Base Cornwallis. Like the eight men, she has enrolled for a five-year program.

The men range from age 18 to 23. Most have grade 7 or 8 educations, though two have finished grade 11. One of the recruits was unemployed, while the others, aside from those attending school, included a taxi driver, a welfare officer and an interpreter for the Royal Canadian Mounted Police.

The small number of re-

cruits does not bother Col. Pierre Chasse, director of recruiting and selection, since the recruiting trip was an experiment. A target of 100 has been set for the recruiting year ending September, 1972, on the basis of this summer's nine.

After basic training, the nine will be enrolled in trade programs. One will go up to Kingston to study communications electronics, four are to be trained as cooks and three others will learn how to drive military vehicles, all at Base Borden.

Then they are expected to

return to the north. "Right now we want these boys to go back up there because they know their native area," said Lt.-Col. Edward Bondersky, head of the production and management section of Col. Chasse's branch.

Not only do they know their area, they are known in it and may lure others, who "see their own boys walking around in a uniform. The over-all priority here is to try and get some of these people in uniform . . . We have been instructed you know, by our minister, to try and get more of these northerners."

"We can learn a hell of a lot from these people. In the long run, we can lean on their ability."

Maintenance of Canada's independence and sovereignty were given primacy among contemporary defence objectives by Prime Minister Pierre Trudeau in April, 1969, and embodied in the Defence Department policy paper issued last month.

In that context, the department went looking for native peoples as recruits.

"We feel . . . that perhaps we didn't offer them (native peoples) in the past the opportunities," Col. Chasse said, adding that he was not referring only to the forces. "We didn't try to entice them into any federal agencies. Now we want to invite them to take their part."

Col. Bondersky added: "I know we've got Eskimos around and, of course, we've got Indians that come and go. But we've never had them as a group." Neither officer could estimate the number of other native peoples in the forces because recruiting forms and files do not identify racial or ethnic characteristics.

Current intentions are to use northern natives in the north even if, theoretically, they can be trained for service in, for example, Germany, Col. Chasse said.

"For rather primitive people, if you want, they're mechanically inclined. They're highly intelligent . . . He has his own culture but he's the sort of man who could become Western very easily, become one of us . . ."

"He knows the climate. He's used to it. He's immune—as long as he doesn't get in contact with us. He has a sense of direction. He doesn't use a compass . . . Indian guides can forecast 24 hours in advance what the weather is going to do . . ."

General R. A. B. Ellis, director-general of force objectives, added, "The ones we're looking for are mobile and have a self-navigating capability and roam a lot . . . They have an ability to find themselves and get to a particular predetermined destination. They can take a trip of 800 or 1,000 miles and know exactly where they are . . . with no gear, maps or charrrrt."

THE GLOBE AND MAIL, FRIDAY, SEPT. 24, 1971

Indian leaders ask for aid in settling claims

By NEIL LOUITT

OWEN SOUND — Indian leaders from Southwestern Ontario yesterday told Liberal Leader Robert Nixon that they want the province as an ally in their attempts to settle aboriginal rights claims with the federal Government.

Lyle Riley, vice-president of the Union of Ontario Indians, at a meeting at the Saugeen reserve told Mr. Nixon at a meeting at the Saugeen reserve that the "province and the Indian should work together and then go to the federal Government and say this is what we want."

The Indian leader said that he does not think the provincial Government should become involved financially in Indian affairs until the aboriginal claims issue is settled with Ottawa.

Mr. Nixon promised that a Liberal government would immediately establish a select committee of the Legislature to look into the responsibility of the province in Indian affairs.

"This would be organized in such a way that a group of members from the Legislature could come into your own council and meet with you on your own grounds. I think this select committee approach is the best one," Mr. Nixon said.

The Liberal leader also heard Mr. Riley complain that municipalities next to Indian reserves now are permitted to tax non-Indians who live on reserve property and put this money into the municipal treasury. The Indians receive none of this tax money, not even enough to pay for services to the taxed properties, the Indian leaders said.

"That's robbing," said Almer Plain, secretary-treasurer of the Indian union and a member of the Sarnia band. "We would like this appealed or amended at least so Indians could get the tax money."

Mr. Nixon said that while he was not familiar with that provision of the Municipal Act he would look into the matter and if the Indians' grievance was true they would "certainly have justice on their side."

Eddie Sargent, the incumbent Liberal member for Grey-Bruce, said that one dispute over the tax at Sauble Beach involves about \$100,000. He said the Indians claim the beach is part of the Saugeen Reserve while Amabel Township claims that the thousand or so summer cottages on the beach are not on Indian property.

Mr. Plain complained that Indians are entitled to sales tax exemption but in order to obtain this they have to carry "a briefcase full of papers" in

order to prove that they are Indians. He asked if Mr. Nixon could find some easier way to prove entitlement to the tax exemption.

The Liberal leader said the points raised by the 20 chiefs showed that there was a need for a select committee to sit down and thrash these matters out. The Indian leaders, who represent about 16,000 Indians, generally agreed that Mr. Nixon's proposal would be satisfactory.

Brandon bias to be probed

WINNIPEG (CP) — Attorney-General A. H. Mackling yesterday announced the appointment of James Toal, a former Winnipeg police superintendent, to investigate allegations of discrimination against Indian and Metis families in Brandon.

Mr. Toal, who is currently director of services for the Alcoholism Foundation of Manitoba, has been appointed commissioner under terms of the Manitoba Evidence Act.

Mr. Mackling said Mr. Toal has been instructed to look into circumstances surrounding a report prepared by Brandon police on "problem" Indian and Metis families in the city and allegations by the Manitoba Indian Brotherhood of police harassment in the Brandon area.

The matter arose when a group of residents of the east end of Brandon petitioned City Hall, asking that no more houses in the area be rented or sold to Indians or Metis.

It was later disclosed that the confidential police report on the so-called "problem" families had been compiled.



Roland Dominique, who is going to Iran, and his mother, Philomene.

SEP 24 1971 Off to Iran

Roland—trip of a lifetime

Canadian Press

OTTAWA — Roland Dominique, seven-year-old Montagnais Indian from Schefferville has been chosen to represent his race at the 2,500th anniversary of the founding of the Persian Empire in Iran next month.

Accompanying the boy, who will be 2,500 days old on Oct. 14, the day of the celebration will be three other Canadian youngsters representing their races.

The group will be the guests of the Emperor and Empress of Iran, and, following the ceremonies, will visit principal capitals of the world and will be received by U.N. Secretary-General U Thant.

The symbolic association of these four children with their different cultures will recall the hope of universal peace to all men, a spokesman from Iran said.

The children's education will be assured by Iranian bursaries.

Manitoba finds discrimination in history textbooks

Special to The Globe and Mail

WINNIPEG — A committee of three investigators appointed by the Manitoba Human Rights Commission claims it has found forms of discrimination in 37 of the 40 history and social studies textbooks it has examined.

In a brief to the Human Rights Commission, the investigators said prejudice toward Negroes, Indians, women and several minority groups was contained in the books, which have been approved by the Department of Education for use in Grades 4 to 12 in the province. They recommended that publishers be instructed to correct errors in the other books, that teachers be supplied with lists of corrections and that the Human Rights Commission and the Department of Education draw up proper guidelines for the screening of books in the future.

The investigators reported that they had found "significant prejudice in all but three cases" in textbooks dealing with Christians, Jews, Moslems, Indians, immigrants, Louis Riel, trade unions, French settlement in Manitoba, the 1919 Winnipeg General Strike, the concept of race and civil rights, the treatment of Japanese-Canadians during the Second World War and the contemporary status of Indians.

In addition, the texts dealt heavily, on tortures used by

non-white groups, but made no mention of the tortures practiced in Europe in the same period. At the same time, massacres of whites by Indians were emphasized over massacres of Indians by whites.

Among the quotes taken from the textbooks and in the brief were:

"They (the Mounted Police) had to teach the Indians to understand and respect the law." There was no mention of the Indians' laws and customs. Nor was there any men-

tion that many of the white men's laws were aimed solely at cheating the Indians out of their rights.

"They (the Indians) become intoxicated very quickly and are then maddened. They run about naked and with various weapons chase people day and night." There was no mention that liquor was introduced to the Indians by white traders who wanted to cheat them, or that many of the atrocities practiced by the Indians were brought to North America by whites.

A spokesman for the Human Rights Commission said the report may cause some embarrassment to the Department of Education because the department's curriculum branch has already screened the books.

In some cases, the curriculum branch removed pages because it felt the treatment of subjects had been unfair. In other instances it provided teachers with additional material—which it felt would make for a more straightforward approach.

Indians 'worse off than U.S. blacks'

Canadian Press

WINNIPEG — The executive secretary of the Manitoba Human Rights Commission says Canada's native people are in a worse position than the Negroes in the

United States.

Speaking at a housing and human rights conference sponsored by the Manitoba Metis Federation, Trevor W. Barry said native people in Canada realize only 20 per

cent of the income of the white population. U.S. blacks have an average income equal to 64 per cent of the white population.

He said 90 per cent of Canada's native people are with-

out indoor plumbing, 80 per cent lack running water and 50 per cent lack electricity in their homes.

"You cannot rely on the white society to correct these situations," he said.

Chretien sees integrated classes best for Indians

Globe & Mail - Sept. 24, 1971

"I believe that the best and most effective way of broadening understanding and of enabling Indian students to live in Canadian society is for them to attend the schools and to be taught the curriculum of their fellow Canadians. I think there must be options for each Indian student to enlarge his cultural understanding, to enhance his cultural heritage and there may

well be increasing need for special courses to help Indian children to adjust to a non-Indian school environment. All these things can come in provincial schools." (at the Canadian Catholic School Trustees Convention in Thunder Bay, Ont.) (Chretien is the Minister for Indian Affairs of Canada, whose policies aiming at Indian assimilation have been the target of Indian criticism for several years. Integrated schools = white schools)



Art Solomon with Indian children at Camp Apheche near Parry Sound, Ontario. Solomon has worked for years to encourage crafts and human development in Northern communities, frequently at his own expense. From time to time, he travels with White Roots of Peace. He resides at 2268 Maley Drive, Garson, Ontario. Although his work is largely unrecognized, craftsmen know him, respect him, and honor him for his commitment and his skill.

Two educational holidays differ

By DAVID KENDALL

ARTHUR SOLOMON says "education educates the ingenuity right out of people." Summer holidays are the time for ingenuity. Mr. Solomon is art director of Camp Apheche (meaning "come together" in Ojibway), an eight-week camp for Indian children set up on Parry Island near Parry Sound with the help of an \$11,050 Opportunities for Youth grant.

Aged from 8 to 15, the Indian children come from Ontario cities in groups of up to 48 for stays of two weeks. As Mr. Solomon sees it, they are "city Indians," children whose languages and customs have been replaced by a common "television mentality."

They are living in tents (next best thing to wigwams) borrowed from the army and the Department of Lands and Forests, but even camp councillors think fondly of their dry city homes with their screened windows. Susan Sylvester, 16, said: "The mosquitoes are terrible." Christopher Reading, 16, was even more blunt: "I don't like tents."

Mr. Solomon and camp co-ordinator Pauline Ross conduct a camp life which has "absolutely no structure." Ingenuity is seen as the ability to survive in any situation and it is based on the adaptability which results from a blend of imagination and practical experience. Neither Mr. Solomon nor Miss Ross has great illusions about what can be done in two weeks out of a year in a child's life.

After getting up when they feel like it, the Indian children have a variety of activities to choose from, including cookouts, canoeing, hikes, dancing and handicrafts. They can also do nothing or their own thing.

When asked if he was enjoying the camp, Wendal Nadiwon did not reply directly, but exhibited his handmade leather wallet and belt, a bead necklace and a sheath for the razor-sharp knife which he hammered out of a piece of sheet metal.

Another boy has made a necklace

from a pike's backbone. "The hardest part was catching it," grinned Vincent Williams.

Demonstration of skill

Mr. Solomon's favorite example of at least a spark of ingenuity is that of a boy who converted an old cow's tooth into a striking piece of jewelry. For a week an old cow skull lay around the grounds ignored by all, until the boy extracted one of the two-inch teeth, polished it for two hours in Javex, and cut open the gleaming white molar to reveal an intricate pattern interwoven the length of the tooth. It makes an attractive pendant, but more important, it is a "new idea."

Work and education

The department's brochure says "Junior Ranger camps are not commercial recreation camps. They are work camps with a planned educational program and adequate time out for relaxation." There are 77 Junior Ranger camps in Ontario with 2,034 boys attending this year's \$1.55-million program.

The boys have a daily schedule which begins with "reveille" at 6:30 in the morning. They work five days a week, have lectures on the sixth day and are free to do what they wish on the seventh day. There are certain restrictions, however. No poker playing is allowed. No one may leave the park without written permission from his parents, no hitch-hiking is permitted, nor are the boys allowed motor vehicles of any kind, and bedtime and lights out are at 10 p.m. The rules are fairly strictly enforced.

The 17-year-old rangers at Grundy Park are "under supervision 24 hours a day." The 11-year-old Indian children at Camp Apheche lead a "totally unstructured" existence. A legitimate question is this: If Canada were run by the Junior Rangers, where would the Indians fit in?

Also within the Parry Sound area is Grundy Provincial Park, where another encampment houses 23 Junior Rangers to whom the Department of Lands and Forests pays \$5 a day plus room and board to work eight weeks on park maintenance, forestry improvement and campsite construction.

Shot Aug. 6 by RCMP man, Chief Bird dies

AUG., 28, 1971

Special to The Globe and Mail
YELLOWKNIFE — An Indian chief who was shot by an RCMP constable at his home in Yellowknife on Aug. 6 died yesterday in an Edmonton hospital.

Chief Ed Bird, 30, of the Fitz-Smith Indian band and secretary of the Northwest Territories Indian Brotherhood, was shot when the constable went to the Bird home to check a domestic complaint.

Chief Bird was first taken to hospital in Yellowknife for major surgery to the abdomen and lower chest.

His condition improved and he was walking around a week later. But on Aug. 11 his condition deteriorated and he was taken to hospital in Edmonton for further surgery.

The RCMP has not released a full statement but Justice Minister John Turner, also the Attorney-General for the Northwest Territories, said on Aug. 12 while in Yellowknife that his department would be making a full public report. He did not say when.

No charges have been laid. An inquest has been ordered by Dr. M. M. Cantor, Chief Coroner for the province of Alberta and the NWT. No date has been set.



New policy to stress native people's needs

SEP. 6 1971

OTTAWA (CP) — A new policy for Northern Canada which places the needs of Eskimos and Indians above resource development will be announced by Northern Development Minister Jean Chretien soon after Parliament resumes tomorrow.

The new policy calls for more consultation with the native peoples on federal and territorial programs, sources say.

It also means an all-out attack on the problem of unemployment among Eskimos and Indians. Despite a sharp growth in the territorial public service and in exploration by mining and oil companies, the unemployment rate among the native people is as high as 80 per cent in some northern regions.

One of the problems Mr. Chretien faces is his promise of a few years ago that up to 75 per cent of Government employees in the North would be northerners.

That was taken to mean the jobs would go to Eskimos and Indians. Instead, it has led to a debate in Government and

in private circles as to who is a northerner.

Oil companies now define a northerner as one who appears to be a permanent resident of the North.

The Northwest Territories Government, which has few of its 2,000 or more employees from native ranks, has a committee at work charged with coming up with a definition.

Some federal departments active in the Northwest Territories say a northerner is anyone who has lived there five years or more.

Some Government officials feel that public service openings must give Eskimo and Indian applicants preference.

When the new policy comes in to force—it should mean warmer relations between the NWT administration and the NWT Indian Brotherhood.

The territorial Indians are angry because Ottawa has pulled its Indian Affairs people from the Northwest Territories and put them under the care of the territorial Government.

The Indians say they would much rather be under Ottawa as are the Indians in the Yukon and those in all of the provinces.

Aug. 27, 1971

Indians' education called 'time-bomb' causing discontent

FORT MACLEOD, Alta. (CP) — Integrated education has created a cultural time-bomb on Indian reserves throughout Northern Ontario, says Walter Currie, director of Indian-Eskimo studies at Trent University in Peterborough.

Currie, an Ojibway, was formerly with the Ontario Department of Education, in charge of northern schools.

"Indian kids in the 16- to 25-year-old age bracket have

returned to their reserves after several years of education in white schools too wise, to trap and fish, but not sufficiently equipped to make it in the white man's world," he told an orientation conference for about 50 white persons who will be teaching Indians in Southern Alberta this year.

"As a result, when they return home following their schooling they just sit and sit and sit and one day all hell is going to break loose."

He said the way to defuse the time-bomb is to realize education is not the only key to the future of Canada's Indians.

Removal of an Indian from welfare, together with development of good housing, is also important, as is meeting their social and emotional needs.

"The Department of Indian Affairs places native students in a foreign environment but only looks after their physical well-being."

"They tend to forget about them after 4 p.m."

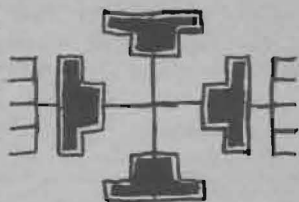
B.C. Indian is fined \$3 in fish case

PENTICTON, B.C. (CP) — An Indian chief at nearby Westbank yesterday was fined \$1 on each of three charges of illegal fishing.

Noll Derriksan, who pleaded not guilty on July 12, was charged in October, 1970, after about 150 Indians held a fish-in at Peachland Creek to protest against attempts by fish and wildlife officials to stop them from fishing the creek.

The chief's defence, financed by the Anglican Church of Canada and the Prime Minister's World Relief and Development Fund, was based on his rights as an aboriginal to fish for food for his own use on ancient tribal territory.

He was charged with catching Kokanee salmon in a stream in which they spawn, catching a fish by impaling it on a hook and with taking a game fish in non-tidal waters in a manner other than angling.



Provincial Judge Ross Colver said aboriginal rights did not apply to Peachland Creek, but he hoped fisheries officials would continue to issue permits "liberal enough to provide Okanagan Indians with food, at the same time allowing fisheries branch authorities an opportunity to ensure that the annual Kokanee run will not be completely depleted."

He has seen 100 years



By JOHN KIRKWOOD

CHEMAINUS — August Jack is an old man. He is 106 years. That is some very old man.

August Jack is, in fact, the oldest known person in the entire vast province of British Columbia, having inherited the honor on the death earlier this year, at age 107, of Mrs. Susan Williams of Skidegate Mission in the Queen Charlotte Islands.

And in this proud Centennial year, with queens and princes and princesses and prime ministers popping in to visit, with all the accompanying razzmatazz and hootedoodle, the old man is looking forward to the years ahead, not dwelling too much on the many years gone by.

And he is delighting in all the absolutely splendid things he will do, such as arm-wrestling with visitors and frying up a fine mess of pork chops and chicken on his stove and watching the crazy world spin by on television.

August Jack says he is not a very old man.

He says he is a young man. "I'm still here," he told The Province when he received the newspaper's congratulations on his last birthday, "and I'm feeling pretty good."

★ ★ ★

August Jack acts young.

He splits his own kindling for the kitchen stove, using an axe and a chopping block just outside the back porch, and he feeds the wood into the big black stove to make fire under his frying pan.

"I eat any kind of white people's food," he says.

And then he adds, after reflecting seriously upon the matter:

"But pork chops is best of all. Yes, fried pork chops is what I like best of all."

He potters about in his trim little garden weeding and scything the grass, and puffs occasionally on a cigarette and loves to visit with his small army of grandchildren and great-grandchildren and, when a white man comes calling, which is not often, the arm-wrestling challenge is immediately flung out.

August Jack says he usually wins.

Until just a little while ago he used to walk the three miles into town from his home on the Westholme Indian Reserve to do his shopping and a bit of visiting with the folks.

But not any more.

"Oh yes, I used walk into town and back again carrying some things what I bought in the store," August Jack says.

"But my grandson got knock down by a car on the road and now I'm not allow to walk there any more. But sometimes I walk to the store just down the road apiece, they let me do that."

"They," of course, being his young sons, Louie, who is 70, Johnny, who is 58, and daughter Irene, who is 53 and who occasionally moves in to live with her father, to help with some of the chores, to keep him company.

She calls him "Dad" and he calls her "Honey" and they get along very well, gently, nicely, speaking softly in both English and Chinook.

★ ★ ★

August Jack feels young, thinks young.

36

"The world is a nice, clear place where I am," he says. "I feel happy, I feel proud I stay on this earth. I feel nice. Just as good as when I grewed up."

Daughter Irene is baking something soft and warm and sweet-smelling in the kitchen and life, he says, can sometimes be a little lonely for an old man whose wife Madeline died six years ago.

"You are old, Mr. Jack," the young man says.

"Sure."

"You are the oldest person in British Columbia."

"Sure."

"How is it Mr. Jack, that you are able to live for so many splendid years and become so old?"

"Never use hot water. Always cold."

"Is that all?"

"My grandfather put me in the salt water every day. When winter blowing hard and snowing, he take me down to the water. I don't use hot water. Just use cold."

"Anything else?"

"My father live to 106 and one fellow 135. Sure, some of them live to 200 them days. Food from the ground and fishes from the sea. That's the reason the Indian never get sick them days."

"About money, Mr. Jack. How do you get by?"

"I get \$80 a month old age pension and I have some savings. I builded this house with my own money. An old man don't need much money."

"Now, about your birthdays. You have two of them."

"Are you stupid or something? Dummy!"

"Well, but . . ."

"You like to wrestle? I always ask white men to wrestle when they visiting."

"Thank you, no, Mr. Jack."

"Well, if you don't want to wrestle, I guess you want me tell you about the old days."

"Pray tell. Tell of the old days."

And August Jack does tell.

About when he was a little boy growing up and when he was a strong young man working as a logger and longshoreman, when he lived with the land and on the land, when the white men came.

A long, long time ago.

When the air was clean and the Indians could stay by themselves and not see the white men if they chose not to, and they lived in the great forests on the land and they lived off the land, hunting the animals, and on the sea, hunting the fishes.

August Jack says he was born on the Lummi Reserve near Bellingham, Washington State, on Dec. 28, 1864, where his mother, Augustina, had gone to stay with her mother while she was pregnant, having travelled there in a wagon driven by his father, Jack Constable, who then worked picking hops on the way back.

But the first real record of August Jack's birth didn't come until May 27, 1865, when he was baptized. So the white man dated his birthdate as in May, not December, and ever since then he has happily celebrated two birthdays each year.

"There was hardly any priests in them days, you see," he explains. "You just wait for them come around."

After a little while he and his mother moved back to Canada

and August Jack became a member of the Penelakut Band, living first on Kuper Island, off Salt-spring, and then on the Westholme Reserve.

He remembers:

"I stay there when I was a little baby and then we come back. Since I was a little baby I live here. I don't know how old I was when I was a little baby."

★ ★ ★

"We lived in a longhouse. That's all it was — a big house, 80 feet long and 40 feet wide — something like that anyway."

At various periods, he recalls, the longhouse was filled with fathers and mothers, uncles and aunts, brothers and sisters, cousins and nephews and nieces.

"I had seven brothers and a sister but there's not one of them left now, I'm all by myself now."

"So, I'm growing up right here. I only had a blanket at first, I think. In the beginning. Then I got some clothes when I growing up. I got shoes. Yes, sometimes I got wooden shoes."

"Life was very quiet for us then. In the night-times we'd just walk around and go to bed 10 o'clock. Sometimes we act plays on the beach and tell poems in Chinook."

"Sometimes we play hockey. We use a ball from a tree, a fir cone. We fix it up, kind of, and hit it with branches from a tree. We just play in the summertime Baseball, I think, too."

"We play bone gambling. Gambling with bones. You know the game? We have bones and you guess which hand the bone is in. That's an old Indian game. We don't play for money, though. There's no money them days, not really."

"We take our food from out of the ground and we go fishing. In them days you just find your own food, berries, roots, fish, animals. Everything like that."

When he was 20 and she was 14, August Jack asked for the hand in marriage of Madeline.

"Everything was all arrange and there was lots and lots of blankets, I remember. We marry in the church on Kuper Island."

★ ★ ★

The white men came. August Jack didn't much care for them.

"The first white men come up from Victoria. The Indians didn't like the white people because they not friends with the Indians."

"I just keep away from them. I speaked Chinook, never speaked English, them days. The white man, he don't like these young Indians. I didn't take to them because they don't like the Indians."

"But then the priest comes. Before there was always separate ways but the priest speaked with the Indians. He civilized the Indians. I think."

"The white people buy up the land and rob the Indians of their land. They take the money from the Indians and never give anything to the Indians. This is not very good for the Indians."

So August Jack is now a very old young man of 106 years, who sits quietly at home, looking back now and then upon his splendid life, thinking about what it was like in the old days, thinking about what it is like now and what it might be like in the years to come.



Taking break from stevedore-training (from left), Sineonie, Peter Nassuk, Kellypalik, Eugene Amaroalik

By RALPH SURETTE

It's that beckoning time of the long, long days in the High Arctic at this time of year and Sineonie, Kellypalik, Peter Nassuk and Eugene Amaroalik will be glad to get back.

The four Eskimos, from Resolute, Cape Dorset, Arctic Bay and Igloolik respectively, are learning to handle the loading equipment on the vessel Thuleland for her annual trip to the Arctic.

"It's a business proposition," explains Captain Bruce Garvie of the Thuleland. "We're not waving any flags."

He says the company — one of the few world-wide Canadian shipping firms — hires native workers wherever its ships go, "but Eskimos are the best native workers anywhere."

They will be earning the union rate of \$3.40 an hour. Sineonie said he considers the pay good.

Says the Vancouver-born captain, who made his first trip to the Arctic during his high school days, "there's a labor force in the Arctic and it seems like a helluva lot of gall to take men from the south up there. We wouldn't bring Englishmen or Germans here to do our work."

"We used Eskimos last year," says Capt. Garvie. "They were willing but inexperienced."

He says that "sooner or later technology will overcome the ice problem in the High Arctic" and it will be necessary for Eskimos to have training in the work of Arctic transport.

The four had all been to Montreal at least once. Peter Nassuk had been here several times on stopovers on his way to Ottawa to meet government

officials. He operated both the post office and telephone system at Arctic Bay.

Sineonie has worked as an airplane loader at Resolute and Kellypalik worked with the government housing association at Cape Dorset. Eugene Amaroalik had not arrived in Montreal yet at the time of the interviews for this story.

They said they liked the city, but sounded reticent and unsure about it.

Capt. Garvie says Eskimos are a very proud people. "The hunter is the most respected man in the village. Providing for his family is his mission in life. Government welfare takes away his pride."

"Working," he says, "restores his pride."

The Globe and Mail

CANADA'S NATIONAL NEWSPAPER

AUGUST 17, 1971

Forgetting his own advice

Despite Prime Minister Pierre Trudeau's rhetoric, despite Northern Development Minister Jean Chrétien's brave statements of good intent, the federal Government has still not learned how to respect the rights of the original inhabitants of the Canadian northland.

The treatment accorded the 400 Coral Harbor Eskimos who live on Southampton Island in Hudson Bay is sadly typical. The residents of the island are a self-sufficient independent band of hunters whose main source of support comes from the seals and walrus that breed in Fisher and Evans Straits and the seas off Southampton Island.

It is in these very waters that federal authorities have granted oil exploration permits to the Texas Gulf Sulphur Company, permits that originally would have allowed the company to carry out marine seismic operations involving the underwater detonation of 2,000 50-pound dynamite charges—one every quarter of a mile spread over a period of 10 days.

The importance of these waters to the Coral Harbor Eskimos and the potential disruption on the patterns of sea life that could accompany the detonation of 100,000 pounds of dynamite in prime breeding grounds, were sufficient reasons to assume that the Government would first have consulted the natives on Southampton Island.

That was not the case. In fact, the Eskimos received official word of exploration plans from the director of the Northwest Territories after they had asked him about rumors they had heard. When the Coral Harbor Council protested to Mr. Chrétien, he gave the unsatisfactory answer that the community should accept "the inevitability" of the

proposals and work toward obtaining a direct say in how the exploration was carried out.

Energy, Mines and Resources Minister J. J. Greene, whose department is in charge of offshore exploration, finally stepped in to halt the seismic explosions, and experiments are being made of other means of exploring the seabed.

While it may well turn out that Mr. Chrétien is correct in his assessment of the inevitability of oil exploration and development in this part of the Bay, the Eskimos deserve more than a Gallic shrug when they express concern about potential damage to their way of life.

Mr. Chrétien should know better: he has had his fingers burned on a similar issue. The Eskimos who live on Banks Island in the Western Arctic were also ignored when 308 oil exploration permits were issued for that area in 1970, jeopardizing their livelihood of trapping.

In a letter to The Globe and Mail at the time, Mr. Chrétien took part of the blame for the Banks Island controversy when he said, "My department, for its part, should have been more conscious of the legitimate concerns of the Banklanders about exploration work. And we should have recognized the problem much sooner than we did."

He went to the heart of the problem when he said: "The challenge is to ensure that the development of this potential (for opening the north) is done in the best interests of northerners and their land. I believe this can be done. It will not always be easy to accommodate differing interests. It will require reasonable men seeking reasonable agreements to avoid potential conflicts."

It's a pity that Mr. Chrétien finds it so easy to forget his own speeches.

Eskimos want oil hunt halted; accept inevitability: Chretien

By RUDY PLATIEL

Fearing destruction of their main source of livelihood, Eskimos on an island in Hudson Bay have demanded that the federal Government prevent any marine seismic exploration in waters they describe as prime breeding ground for walrus and seal.

James Karswick, a Toronto lawyer and member of the legal committee of the Indian-Eskimo Association of Canada, said yesterday that the settlement council of Coral Harbor, a community of 400 people on Southampton Island, has been told by the federal Government to accept the inevitability of exploration.

Mr. Karswick said the council received a letter last month from Indian Affairs and Northern Development Minister Jean Chretien which made it clear that he would not stop the explorations because "to ration work in the area and stop would be a mere postponement."

The minister urged in the letter that the community accept "its inevitability with the determination that it shall be controlled and that the people of Southampton Island shall have a direct say in how it shall be done."

Eskimos first learned of exploration plans after the settlement manager sent an inquiry about rumors to the director of the Northwest Territories.

Mr. Curley, who was asked by the Coral Harbor council to act on their behalf, said the people fear that any sizeable exploration work might cause the walrus and seals to seek new breeding grounds away from the area.

The Eskimos of Coral Harbor are self-sufficient, independent hunters who depend heavily on the sea, Mr. Curley said.

Unlike some mainland areas, he said, trapping for such animals as white fox is often not good and the result is "they have to turn back to year-round seal hunting which is their main economy in the winter time. All the food that they have is from the sea—walrus, seals and fish."

Mr. Karswick said the possibility facing the Eskimos of Southampton Island is that if no oil is found or is found in insufficient quantities, the oil company would just move on leaving Coral Harbor "with the disaster of its source of livelihood destroyed with the only alternative being community welfare."

He said the Eskimos feel that even the use of the air gun technique will involve vibrations and noise which could disrupt the pattern of sea life.

A spokesman for Texas Gulf Sulphur Company said that in obtaining an exploration permit for the region, the company and its partners had posted a bond to complete the program by a certain date.

"We have just reached the stage where seismic is called for in a normal program and we are confronted with what we feel is an unreal fear. But nevertheless it exists and people up there are afraid of damage to this very important part of their economy," the spokesman said.

Normally a company would be penalized for not completing its work within the time limit. But in this case the federal Government has ordered a postponement of the work to be carried out in Fisher Strait and Evans Strait south of Southampton Island, pending the outcome of testing of the air gun technique in another area, the spokesman said.

Eskimos uneasy on ruling

Aboriginal rights at stake

By STUART LAKE Canadian Press

OTTAWA — Directors of the newly-organized Inuit Tapirisat of Canada (National Eskimo Brotherhood) told a news conference yesterday that Eskimos should not be involved in a Supreme Court of Canada hearing this fall.

Tagak Curley of Edmonton said the rights of Eskimo people should not be determined by the outcome of the high court's hearing into aboriginal rights claimed by the Nishga Indians of British Columbia.

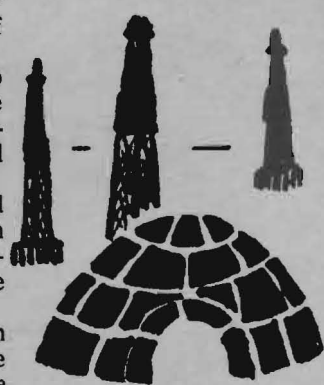
The Nishgas are claiming ownership of more than 1,000 square miles in and around the Nass River Valley, Observatory Inlet, Portland Inlet and the Portland Canal in northwestern B.C.

The Committee for the Original People's Entitlement (COPE), located at Inuvik and representing about 1,000 Eskimos, Indians and Métis, has won court permission to intervene in the hearing and give arguments on behalf of the Nishga tribe.

"This is not an Eskimo case, it's a one-tribe case and we should not be affected by the ruling," said Mr. Curley.

"We are very concerned about COPE's hasty decision to proceed without the majority of the northern people knowing about it," he said.

He said his organization would get in touch with the Inuvik group "to see what we can do about it."



Sam Jacobson-IEA Bulletin

Kahn-tineta wants her sister evicted

38 And that's just the start of her battle with Ottawa

THE GLOBE AND MAIL

AUG. 31, 1971

By RUDY PLATIEL

Globe and Mail Reporter
CAUGHNAWAGA — "She is tearing down all the progress we have made—or is trying to tear it down," says 72-year-old Joseph Bell down at Chief War Eagle's Trailer Estates.

"I think she is doing this just to get publicity—she has no voice on the reserve. The people elected 12 council members to speak and act for them," says elected Chief Ronald Kirby, a 35-year-old father of six.

"She's right about the law, you know—we can't deny it. We can't say we are opposing her—we'd just like to see the law changed," says Mrs. Gerard Dore, a spokeswoman for the Equal Rights for Indian Women committee.

"I think what she is doing should have been done a long time ago. Nobody did anything before—they tried, but they didn't have enough guts to start and stick with it," said Eileen Marquis, housewife and editor of the Indian newsletter Kanawake News.

The person they are talking about is Kahn-tineta Horn, the controversial 29-year-old Mohawk activist who describes herself as a racist, advocates apartheid, opposes milk for Indian children and seems to provoke in other Indians either admiration or enmity.

Miss Horn is relaxing on the front porch of her 200-year-old house during the afternoon. Her 5-month-old daughter, Ojistoh, is playing in the water in a plastic bath dish and chants and drumbeats drift downwind from one of the daily performances at Chief Poking Fire's Indian Museum, where the tourists are crowding in.

She is discussing what everyone on the reserve is aware of—her attempt to force the federal Justice Department to evict an estimated 800 to 1,500 non-Indians from the reserve.

Miss Horn is starting with an attempt to force the eviction of one newlywed couple, Mr. and Mrs. Walter Pichovich.

And when she discusses Mr. and Mrs. Pichovich, Miss Horn often sounds detached about the whole thing—as though they were not her sister and brother-in-law.

"He's a nice guy. I was really very glad when my sister married him. But when she did, she lost her Indian status and she should move off," Miss Horn said.

Her actions are forcing public attention on something which is rare on other Indian reserves in Canada—the residency of a large number of non-Indians on the Caughnawaga reserve.

Attracted by cheap rents, the growing number of non-Indians on the reserve—which she estimates at 1,500—are threatening the Indian way of life there, she says.

She is pressing the Justice Department to initiate court action under section 31 of the Indian Act, which says that where an Indian or band alleges that people are trespassing on a reserve, "the Attorney-General of Canada may exhibit an information in the Exchequer Court of Canada" on behalf of the Indian or band, to seek remedy.

There is nothing personal in selecting her sister and brother-in-law as a test case, Miss Horn said.

"He's self-supporting, works hard, is a good husband—in fact, there is nothing against him, except that he is not Indian," she said.

There have been evictions of non-Indians in the past, she said, but it was because they caused trouble or their actions became objectionable. But the majority of non-Indians remain.

Miss Horn said that if she can force the eviction of her sister and brother-in-law, it will establish a clear precedent and the rest of the non-Indians will know that they have not a chance.

Miss Horn's sister, Margaret, and her husband have refused comment on the situation.

"I just want to see my name mentioned as little as possible," said Mr. Pichovich.

"We don't want to say anything—we just don't want to offend anyone. She has put us in a position where we can't really defend ourselves," said Margaret.

A spokesman in the Justice Department said that they have not acted on Miss Horn's complaint because they are awaiting a report on the matter from the Department of Indian Affairs and Northern Development.

An Indian Affairs spokesman said that the department is "not trying to circumvent Miss Horn's rights," but feels that they should await some indication from the elected chief and council that the people of Caughnawaga want the non-Indians evicted.

Miss Horn said she has been trying for 10 weeks to get action from the Justice Department and she is now attempting to obtain a writ of mandamus to force Justice Minister John Turner to initiate court action.

"It has nothing to do with Indian Affairs. It is quite clear this is the law, and it is up to the Justice Department to enforce the law.

Chief Kirby says that, regardless of the legalities of the section of the act, the matter of deciding who should be evicted should be left up to the chief and council who are elected by the people and not decided by "someone who has no following on the reserve."

Mr. Kirby said that the eviction



Chief Ronald

of non-Indians—estimated at 800—would work a serious hardship on some Indians who rely on the income from rents. It would also affect the economy of the reserve, because of the money spent on shopping there by the non-Indians, he said.

"I also think there is a danger that if you evicted all the non-Indians, the surrounding municipalities might say 'well, we don't want you either,'" the chief said.

Irritated by recent publicity, the band council have sent a petition to the news media, saying that the Indians of Caughnawaga "are getting damned annoyed at your selection of Indian personalities being interviewed, quoted and otherwise exposed."

The petition accuses the media of using "revolutionary odd-balls" and forever expecting Indians to reconcile some ludicrous, non-representative point of view which strains relations among Indians and with non-Indian counterparts.

"The silent majority request that you have the courtesy to refrain from exploiting situations that

compel us to air our linen in public, and add to the degradation we have been subjected to," the petition says.

The dispute over non-Indians on the reserve represents a major social issue on Caughnawaga—one that directly or indirectly touches the lives of almost every family.

Some of the non-Indian families have lived there for several generations and many of those legally classed as non-Indians are women of the reserve who married white men and thereby lost their Indian status.

A group of Indian women who lost their Indian status through marriage have formed a committee called Equal Rights for Indian Women and are lobbying for legislation that will permit them to retain their Indian status and privileges after marrying non-Indians.

Mrs. Dore, a spokesman for the group, said that there is a great deal of fear now among Indian women on the reserve who have lost their status.

They are vulnerable now, but on the other hand, she said, their mothers and fathers or relatives who have Indian status try to discourage them from joining the group of women to fight for a change in the law.

There are about 25 active members in the organization, she said; but there are several hundred other women who silently support it but "are afraid to say—some of them are so terrified."

Mrs. Dore said that the main opposition to attempts to gain Indian status for Indian women and their families after marriage to a white man, comes from Indian men.

Of Miss Horn's actions to force eviction of non-Indians, Mrs. Dore said, "she's doing their dirty work for them."

On that point, Miss Horn does not disagree.

"It's up to me to do the dirty work—I'm the only one that can. Too much pressure can be put on the council if they try to evict all

the non-Indians, but they can't pressure me.

"After all, what can they do to me around here? Go around spreading rumors about how I'm bringing up an illegitimate child on the reserve?" she asked with a laugh.

Miss Horn gave birth to Ojistoh last February, but has refused to reveal the name of the father, saying only that he is a full-blooded Indian.

She said she would like to marry, but it would mean giving up her work and becoming a member of another band if her husband came from another reserve, things she does not want to do.

Regardless, she said, she wanted to make her contribution "and repay my gift of life" with an Indian-blooded child. Since she has stopped nursing, Miss Horn has refused to give Ojistoh milk, saying that it is bad for Indians, because they don't have the enzymes to assimilate it as do persons of European ancestry with a long history of exposure to dairy products.

A middle-aged Indian man is sitting in a chair watching the cars driving through the reserve on the old highway that was once the main road between Montreal and Chateaugay.

He avoids making any response to questions about Miss Horn. But he says, yes, a lot of the Indians on the reserve feel something should be done about "the white people" on the reserve.

"They have slowly been taking over in the past 20 years. Soon there won't be anything left for the Indians," he said.

But there are others on the reserve who don't see it this way, among them Mr. Bell.

Mr. Bell, who wrestled professionally under the name Chief War Eagle before retiring in 1934, equates the influx of non-Indians with progress.

"They are not trespassers, but paying guests," he said.

"Kahn-tineta doesn't realize the vast damage she would do if she has her way," Mr. Bell said.

"Strangely enough, I have a great deal of admiration for Kahn-tineta—for her vast energy—and I would be very happy if she would turn that energy to doing something to help Indians toward progress."

Chief Kirby said that the council is taking action on one problem involving persons of non-Indian status. He said that many of the Indian women who have married white men and lost their status have inherited or acquired title to land and houses on the reserve. Now the council is giving them a limited time in which to sell to Indians.

One of those affected is Mrs. Dore, who said that 80 acres on the reserve left to her by her grandfather will be auctioned off and she will be forced to accept whatever a member of the band is willing to pay.

Land is important to the 4,517 Indians of Caughnawaga, whose 12,000-acre reserve spreads out from the foot of the Mercier Bridge and contains land that would be in strong demand for commercial development if it were not a reserve.

Because of the reserve's proximity to Montreal, only moments away via the bridge and expressway, it has attracted many non-Indians, particularly in view of the rents.

"You might pay \$30 a month for a house that would cost you \$150 across the river in Lasalle," said Miss Horn.

Mr. Marquis, of the Kanawake News, said that the large number of non-Indians on the reserve are, in effect, taking away houses from young Indian couples.

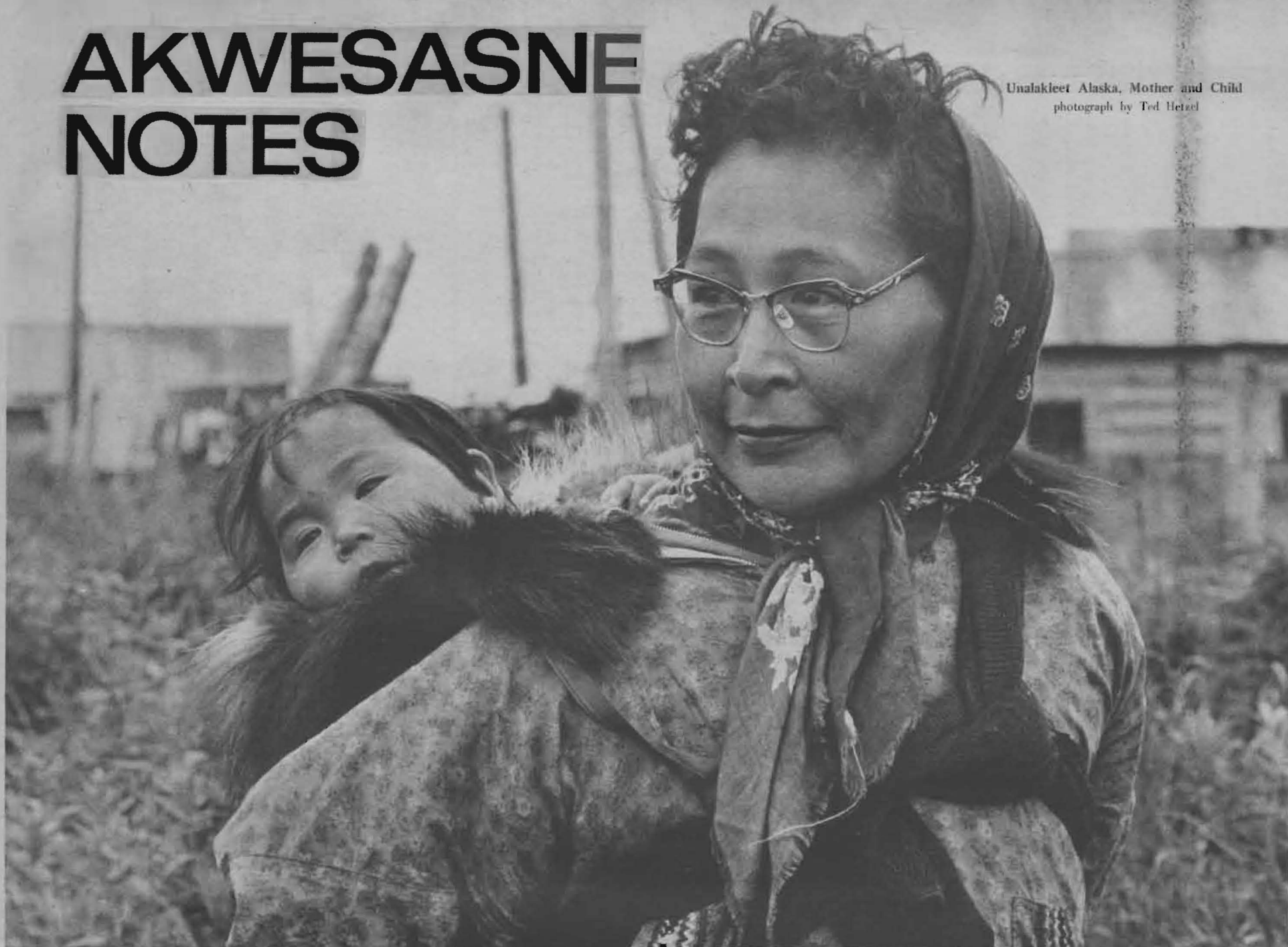
Caughnawaga is not a ghetto, Mrs. Marquis said. It's just the way the Indians want to live.

"But," interjected Miss Horn with a laugh, "we are sure to have a hard time getting the white people out of our ghetto."



AKWESASNE NOTES

Unalakleet Alaska, Mother and Child
photograph by Ted Hezel



by Wilfred Pelletier

39

Let us talk about most Indian families; the child is fed when hungry — so it does not have to cry for its food. It is given whatever it wants to that the child is never in need. In white society, most children are fed by the clock, at a certain hour. It learns to cry for its food, or behave in certain ways to get attention. In other words, it learns one means of fighting for what it wants — to be aggressive. They also hang rattles out of reach of the child and they make the child reach for them if it wants them. This is usually not the case with Indian children.

Most children have to be in a certain condition to be accepted in Western culture — that is, their faces have to be washed or clean, as do their diapers — otherwise they are rejected. The child knows this rejection and knows that to be accepted, it has to be in a certain condition. This is generally not the case in Indian society. Anyone will pick up a child whether the face is clean or not, whether the diaper is dirty.

What happens, then to a child who is brought up to fight for what it wants, on the one hand, as opposed to the one brought up in a world of warmth, who seldom is in need?

Most children are allowed to grow in an Indian community. This, of course, creates real concern for Whites who come in contact with Indian children. They usually say such things as "they are spoiled, ignorant, don't know any better" — the word stupid is applied to both children and parents — but very seldom does anyone say they are different.

When I said that children are allowed to grow in an Indian community, I mean they are allowed to pretty well do as they wish — to explore, discover for themselves on their own terms their own feelings and in their own way, by observing and making decisions for themselves. In Western society, children are generally directed, taught how to behave in certain places at certain times and with certain people, etc. They are generally told what is good for them, thereby removing curiosity from them.

Now what this is really all about is that if curiosity as a means of motivation is removed, unless it is replaced with something else, there won't be any action. So what white society attempts to do is to replace this natural motivation of curiosity with incentives, that is, competitive incentives, and this goes all the way from good marks on your report card to the possession of a Cadillac car when you get a little older. But it is all the same system.

Anyone whose entire attention is taken up with the filling of his personal needs, whether these are real or imaginary, is in no condition to give anything.



I will not go into the subject of education here, except to say that the system as it now exists is a killing process. It has produced the environment of which we now find ourselves a part; it has produced the statistics you talk about, the organizations both social and political, the isolation of every individual from another. Not only is curiosity removed, but authoritarian figures dominate the place, and we call them teachers. They do not allow you to feel about something; they tell you how to feel about it.

Can you imagine then — you're raised in a community, allowed to feel your way through life to the point when you become the age of six or seven, then someone tells you all these things are not so, but that this is how it is and that you are to be aggressive and you must compete.

When talking about leadership in Indian communities, one must take into consideration how different methods of implementing programs takes place within different cultures. If we accept that life in tribal societies is integrated and consistent from one sphere to another, then there does not exist a division (like in urban life) of various categories such as religion, politics, economics, etc. This would be one and the same thing, integrated into the whole being. Then any change in the implementation of programs will also affect the leadership in the community. The integration of any program from outside cannot work without first destroying the entire tribal system. The final alternative might well be the complete destruction of their entire culture, and thereby destroy all the people.

White society, in its attempts to implement programs, first must do several things. First everything must be meaningful to the non-Indians. They must be able to analyze it, evaluate it, and finally write a meaningful report on it. In other words, justify it. This then means the implementation of their educational system, their system of religion, their system of politics.

What happens is those Indians who become involved in some degree with the Western way of doing things, and then begin to attempt to assist their own people, in most cases create confusion.

What then happens to the leadership of that community? Who then become the leaders? In most cases we find leadership emerging in terms which we describe as the marginal man. But he does things the Western way. In

most cases he too is confused. His attempts generally fail because (although he knows the people will not accept his ideas in total) the only recognition and system acceptable is that which can be understood from the Western point of view. What then of the leadership that was in that community? Do we discard them and continue our attempts of failure after failure? Recognized leadership is set by Western standards, mainly for control.

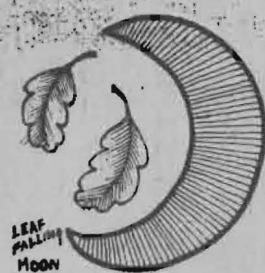
The fact of reporting or making reports is one of the principle means to establish and maintain control. Living must certainly depend upon order and doing things, and we say these can only come into being through control. If then we can assume that control of Indian communities are in the hands of people other than Indians themselves, then we can also assume that organizations in Indian communities attempted by themselves cannot or will not function.

People going to Indian communities take along with them a host of assumptions, and also a need for fulfilling their own needs. The assumptions being that Indian needs are their needs finds the clergy, nurses, teachers, policemen, community development workers, volunteers, and so on attempting to fill their own needs at the expense of practically destroying the Indian people.

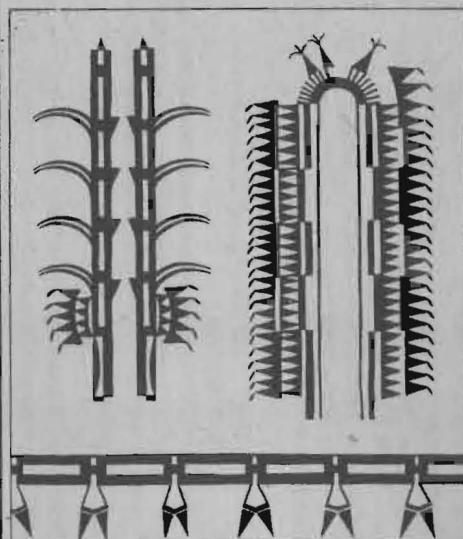
In a "healthy" tribal society, religious sanction is applied to individual behaviour by the religious leaders, and religious institutions control deviant behaviour. Since most religious leaders and institutions among Indians are foreign and external to the community, there is no means of social control left in most Indian communities. Disorganization and crime rate in certain Indian communities is a symptom of the lack of this much needed sacred social control.

I should like to talk on community consciousness, or what I think particularly exists in Indian communities. What it does do is to permit the social unit to behave in some circumstances as a single coordinated organism despite its individuals. I believe it does this without premeditation or planning and without verbal communication or signals. It behaves instinctively, as if the individuals enjoyed the advantage of some unperceived means of communication. What you observe in the flight of wild geese, or the behaviour of a school of fish is very much similar to what I mean. When this tribal unit is broken up or reorganized some other way, and this applies to the Western type of organization, this community consciousness seems to be lost to its individuals.

(This article is excerpted from one originally appearing in the NORTHIAN, published by the Saskatchewan Teacher's Fed.)



**OCT
1971**



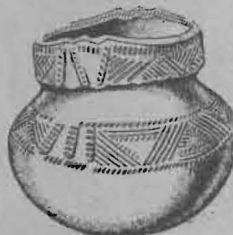
"You endeavor to make distinctions. You endeavor to prevent the Indians from doing what we, their leaders, wish them to do—unite and consider their land the common property....I am a Shawnee. My forefathers were warriors. Their son is a warrior. From them I take only my existence. From my tribe I take nothing. I have made myself what I am. And I would that I could make the red people as great as the conceptions of my mind, when I think of the Great Spirit that rules over all. I would not then come to Governor Harrison to ask him to tear the treaty. But I would say to him, Brother, you have liberty to return to your own country."

"The way, the only way to stop this evil is for all the red men to unite in claiming a common and equal right in the land, as it was at first, and should be now—for it never was divided, but belongs to all red people. No tribe has a right to sell, even to each other, much less to strangers, who demand all, and will take no less....Sell a country! Why not sell the air, the clouds and the great sea, as well as the earth? Did not the Great Spirit make them all for the use of his children?"

From Tecumseh's speech of August 11, 1810

THIS CALENDAR will be published in 1972 by White Roots of Peace. It will have photos, art work, and additional material. Readers are invited to send in additional dates to be remembered, explanations of events, and suggestions to the people who are undertaking this project for AKWESASNE NOTES:

Doug & Connie Bradley
37 Fort Street
Springfield, Massachusetts

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1838 Death of Black Hawk. 1873 Kintpuash (Captain Jack) the great Modoc Chief, who for 6 months defeated all U.S. army forces sent against him and his 50 warriors, was executed by the U.S. on this date after a brief imprisonment on Alcatraz Island. His body was embalmed and put on display in an eastern carnival....charge was 10¢ a look.	1877 Chief Joseph, Nez Perce, surrendered to U.S. cavalry at the Canadian border. Looking Glass, Nez Perce Chief was killed. 1970 Pit River Indians moved onto a piece of Lassen National Forest land and set up a tribal headquarters at the crossing known as Four Corners.	1675 King Philip's followers attacked Springfield, Mass., burning a large part of it. 1813 Death of Tecumseh, Shawnee Chief, on Thames River, Canada, in battle. He tried to unify the Indians against white aggression.		1763 Royal proclamation assures security of Indian lands in British (Canadian) areas.		
3	4	5	6	7	8	9
1918 Native American Church incorporated in Oklahoma.		1492 The native people of North America discovered Columbus on their beach.	1887 A very large majority of the Bay of Quinte Six Nations Mohawks renewed their council fire according to their rites and decided to do away with council men entirely and have hereditary chiefs take their place. 1965 Battle of Frank's Landing: 19 women and children were brutalized by more than 45 armed agents of Wash. state at Frank's Landing on the Nisqually River in a vicious, unwarranted attack.		1880 Victorio, a Hot Springs Apache, was killed by Mauricio Corredor, a Tarahumara Indian scout for a 3,000 peso bounty. 1909 "Willie Boy Manhunt" ends: Willie Boy, sought for 20 days in a desert chase, was found dead. Rather than surrender himself to white authorities or chance being killed by them, he decided to take his own life.	1774 Battle of Point Pleasant: Chief Cornstalk of the Shawnee led an attack upon an expedition of 1,100 Virginians led by Colonel Andrew Lewis. Although taking the Virginians by surprise, a failure in strategy by Cornstalk led to a Shawnee retreat instead of victory. This ultimately led to the Treaty of Camp Charlotte.
10	11	12	13	14	15	16
1790 Little Turtle, Miami, defeats Major Fontaine.	1646 Isaac Jogues, French "missionary"-spy for the French, was killed by the Mohawks. 1966 First statewide meeting of the Alaska Federation of natives.		1764 Ft. Stanwix Treaty ended Pontiac's war and Allegheny Rivers became the dividing line between red and white.	1837 Gen. Jessup brought about a conference with Seminole chief Osceola & 75 other chieftans. The conference, done under the sign of truce during the Seminole war, was used by Jessup to capture Osceola, who died one year later in confinement. 1867 Treaty of Medicine Lodge: Beginning of confinement to reservations in the Plains. Assigned Comanche, Kiowa, Kiowa-Apache, Cheyenne and Arapahoe tribes to reservations.	1784 Treaty of Fort Stanwix with Six Nations.	
17	18	19	20	21	22	23
24			1877 Sioux from the Spotted Tail and Red Cloud Agencies began their exodus to the Missouri River, 75 miles east of the agency 2,000 of Crazy Horse's people raced suddenly north for the Canadian border. The cavalry were too few to stop them. 1970 U.S. marshalls and Shasta County sheriff's deputies arrested 23 Pit River Indians and supporters after a wild confrontation on an Indian occupied piece of Lassen National Forest land.		1813 Littletutehi, former Upper Creek town located at the head of Canoe Creek in the St. Clair county in Alabama, was burned by Colonel Dyer on this date. 1888 The people of Tyendinega petitioned to the Governor-General of Canada that they wanted to return to their old system of selecting chiefs.	
31	25	26	27	28	29	30

INDIAN STUDIES PROGRAMS, EDUCATION ACTION GROUPS, FINANCIAL ASSISTANCE

Directory

EAST COAST

American Indian Program
Harvard Graduate School of Ed.
Cambridge, Massachusetts 02138

John Olguin, Director
Indian Programs, Box 50
Dartmouth College
Hanover, N.H. 03755

T.R.I.B.E., Inc.
RFD 1
Bar Harbor, Maine 04609

Woodstock Indian ABC Program
Woodstock, Vermont 05068

Native American Studies
c/o American Studies
124 Winspear "SUNY"
Buffalo, N.Y. 14214

Mrs. Phyllis McClure
NAACP Legal Defense and
Education Fund
1028 Conn. Ave., NW 1510
Washington, D.C. 20036

Education for American Indians
Dept. of Health, Education & W.
EAIO Room 4079
Washington, D.C. 20201

Vincent Lovett
Education Programs Office
1951 Constitution Ave.
Washington, D.C. 20242

Charles Lonah, Indian Program
Antioch College
1709 New Hampshire Ave. NW
Washington, D.C. 20036

Four Holes Indian Freedom
School, attn: Gertie Creel
Route 2, Box 140
Ridgeville, South Carolina 29472

Dr. J.M. Rice, Director
Indian Teacher Training Project
University of Georgia
107 Dudley Hall
Athens, Georgia 30601

John Adams, Director
Miccosukee Dept. of Education
Star Route, Box 49
Ochopee, Florida 33943

GREAT LAKES STATES

Great Lakes Indian Youth
324 North Pine St.
Lansing, Michigan 48923

Nishnawbe News
214 Kaye Hall, N M U
Marquette, Michigan 49855

American Indians Unlimited
515 E. Jefferson
Ann Arbor, Michigan 48104

Indian Students Group
c/o Arlie John Stops
St. Lawrence Seminary
Mt. Calvary, Wisconsin 53057

Indian Community School
1114 North 21st St.
Milwaukee, Wisconsin 53233

Lois Hall
Native American Student Movem.
3261 N. Maryland (U of Wisc)
Milwaukee, Wisconsin 53201

Dennis R. White, Coordinator
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Wisconsin State University
Old Main, Room 134
Superior, Wisconsin 54880

National Indian Education Conf.
1605 West Pine
Stillwater, Minnesota 55082

Ed McGaa, Asst. Dir., Indian Ed.
Centennial Office Bldg,
St. Paul, State of Minnesota

W. Roger Buffalohead
Dept. of American Indian Studies
1314 Social Sciences Bldg. UM
Minneapolis, Minnesota 55455

Indian Students Organization
St. John's Preparatory
Collegeville, Minnesota 56321

CENTRAL STATES

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Adult Basic Education
Box 515
Batesland, South Dakota 57716

American Indian Culture Center
Blue Cloud Abbey
Marvin, South Dakota 57251

Tisopaye Indian House
University of South Dakota
Vermillion, South Dakota

Wayne Hamel, Director
Kicking Horse Job Corps
Ronan, Montana 59864

Haskell Indian Junior College
Lawrence, Kansas 66044

Chicago Indian School
American Indian Center
1630 West Wilson Ave.
Chicago, Illinois 60640

WESTERN STATES

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1406 Asp Ave., Room 140
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Norman, Oklahoma 73069

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Idaho State University Indian Club
Pocatello, Idaho 83201

William E. Coffey, Director
Special Services
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Logan, Utah 84321

Stanley L. Snake
Indian Education Dept.
Brigham Young University
Provo, Utah 84601

Jack Tonny Bowman
Minorities Center
318 Union, Univ. of Utah
Salt Lake City, Utah 84112

Barbara Sinclair, Acting Dir.
Wind River Shoshone & Arapahoe
Educational Association, Inc.
POBox 145
Ethete, Wyoming 82520

COLORADO

Intercultural Center
Fort Lewis College
Durango, Colorado 81301

Indian Studies Program
University of Colorado
Boulder, Colorado 80302

UNITED SCHOLARSHIP SERVICE

attn: Tillie Walker
Box 18285, Cptl. Hill Sta.
Denver, Colorado 80218
(a scholarship clearinghouse)

How to keep STUDIES from interfering with your college education

Crusade for Justice Indian School
1567 Downing St.
Denver, Colorado, Aztlán
80218

Native American Students Org.
University of Colorado
1100 Fourteenth St.
Denver, Colorado 80202

ARIZONA

American Indian Student Advisor
Room 126, Anthropology Bldg.
Tucson, Arizona 85721

Center for Indian Education
Arizona State University
Tempe, Arizona 85281

Francis McKinley
National Indian Training Center
2121 S. Mill Ave. 1107
Tempe, Arizona 85281

Navajo Community College
Many Farms Rural P.O.
Chinle, Arizona 86503

Louis E. Rogers, Director
Navajo Curriculum Center
Rough Rock Demonstration Sch.
Chinle, Arizona 86503

Indian Manpower Center
Daniel Peaches, Field Coordin.
Northern Arizona University
Box 5736 NAU
Flagstaff, Arizona 86001

NEW MEXICO

Native American Legal Defense
and Education Fund
1015 Tijeras, N.W.
Albuquerque, N.M. 87102

Richard Trudell, President
American Indian Law Students
University of New Mexico
School of Law, Bratton Hall
Albuquerque, N.M. 87106

Kiva Club, Native American Stu.
University of New Mexico
Albuquerque, N.M. 87106

National Indian Youth Council
3102 Central S.E.
Albuquerque, N.M. 87106

Ramah Navajo High School
Box 248
Ramah, New Mexico 87321

Citizens for Better Navajo Educ.
Box 1068
New Mexico Sector, Navajo Nation
87420

Joe H. Herrera
Division of Indian Education
State of New Mexico
Santa Fe, N.M. 87501

Institute of American Indian Art
Bureau of Indian Affairs
Cerrillos Road
Santa Fe, New Mexico 87501

CALIFORNIA

Native American Student Alliance
California State College
5151 State College Dr.
Los Angeles, California 90032

American Indian Culture Center
3221 Campbell Hall
University of California
Los Angeles, California 90024

American Indian Center
California State College
6101 E 7th St.
Long Beach, California 90801

Chicano & Indian Studies Center
California State Polytechnic Col
3801 West Temple Ave.
Pomona, California 91768

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Project for Minority Career Dev.
in Social Work Education
San Diego State College
San Diego, Calif. 92115

Daniel R. Bomberry, Director
Owens Valley Indian Educ. Center
Box 1648
Bishop, California 93514

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San Francisco State College
1600 Holloway Psych 104
San Francisco, Calif. 94132

Chris McNeil, Director
American Indian Program
300 Old Union Stanford Univ.
Stanford, California 94305

Native American Student Union
3rd floor, Room B, Eshleman Hl.
University of California
Berkeley, California 94720

California Indian Education Assn.
708 Mills Ave.
Modesto, Calif. 95350

ITEP Program
Humboldt State College
Arcata, California 95521

D/Q University
POBox 409
Davis, California 95616

Please send us any corrections or additions to this list.
An amended directory will be published in the near future.

Areas not listed here will be covered in next month's
issue. Send us your mailing lists and directories so that
the listings will be as complete as possible. All persons
listed will receive AKWESASNE NOTES. Deadline for
the next issue: October 20

LIST THE FOLLOWING ORGANIZATION IN YOUR DIRECTORY OF TRIBAL COUNCILS AND ORGANIZATIONS

Name of organization
or tribal

Address

Chairman (if known):

(Send to AKWESASNE NOTES, via Roosevelt town, N.Y. 13683)

WASHINGTON STATE
Cynthia Nomee
PooNoKa Indian Club
1007 N. Hamilton
Spokane, Wn. 99202

Native American Studies
215 S. College Ave.
Washington State Univ.
Pullman, Washington 99163

Mrs. Mary Nelson, Director
Indian Education Program
513 C St.
Cheney, Wn. 99004

Native American Free University
attn: Janet McCloud
Box H
Yelm, Washington 98597

PACIFIC COAST

John Wasson, Native Americans,
104 Fenton Hall, U of Oregon
Eugene, Oregon 97403

Burton Lum, President
Alaska Education Assn.
Box 836
Palmer, Alaska 99645

CANADA

Indian Cultural Centre
Smith Atimoyoo, Dir.
Emanuel & St. Chad College
University Campus
Saskatoon, Saskatchewan

Walter Currie, Director
Indian/Innu Studies Prg.
Trent University
Peterborough, Ontario

Walter D. Rutherford
Institute of Iroquoian Studies
298 Wellington St.
Brantford, Ontario

Institute for Indian Studies
11½ Spadina Rd.
Toronto, Ontario

North American Indian Travelling
College, Ernest Benedict, Director
Mohawk Nation at Akwesasne
via Cornwall Island, Ontario

Kamloops Indian Culture Ctr.
Box 830
Kamloops, B.C.

Indian Education Resources Ctr.
Hut 012, Dr. Art More
University of B.C.
Vancouver 8, B.C.

Department of Indian & Eskimo
Dept. of Indian & Eskimo Studies
Laurentian University
Sudbury, Ontario

"Being Indian Is ...

By Reuben Snake

Being Indian is... watching John Wayne whip 50 of your kind with a single-shot pistol and a rusty pocket knife on the late show.

Being Indian is... having at least a dozen missionaries from 12 different faiths trying to save your heathen soul every year.

Being Indian is... fighting with the U.S. Army to save your country from the evils of communists and against the U.S. Army on your reservation to keep the Corps of Engineers from stealing all your land.

Being Indian is... having every third person you meet tell you about his great grandmother who was a real Cherokee princess.

Being Indian is... having 9 out of 10 people tell you how great they believe Jim Thorpe, Squanto, Tonto, and Little Beaver are.

Being Indian is... loving frybread and corn soup.

Being Indian is... having high salaried BIA, PHS, OEO, HEW, and DOL white-collar bureaucrats tell you how much money is being spent on the Indians these days.

Being Indian is... having the greatest grandparents in the world.

Being Indian is... having your teenage child come home from school and ask you about "the strange beliefs" of Indians that the teacher mentioned in school today.

Being Indian is... waiting (impatiently) for the new Tecumseh, Osceola, Crazy Horse and Geronimo appear.

Being Indian is... living on borrowed time after your 44th birthday.

Being Indian is... listening to all the middle-class Tontos and Uncle Tomahawks tell you we must do things the "American way."

Being Indian is... feeding anyone and everyone who comes to your door with whatever you have.

Being Indian is... feeling the stares of all the whites in any public place you walk into.

Being Indian is... having your non-Indian wife dancing in full regalia at your tribal pow-wow.

Being Indian is... knowing the Great Spirit.

Being Indian is... having a Christian missionary tell you it is wrong to believe in more than one Diving Being, then listen to him tell you about God, Jesus Christ, the Holy Ghost, the Virgin Mary, St. Joseph, St. Patrick, St. Christopher, St. Francis, etc.

OF INTEREST TO LIBRARIANS

The University of California at Santa Barbara library has just released a short guide to its collection of American Indian materials. Other libraries planning similar publications may want to obtain copies from Charles Townley, American Indian Bibliographer at UCSB Library.

Mrs. Iola Hayden, Comanche director of Americans for Indian Opportunity, recently urged the American Library Association meeting in Dallas to promote bookmobiles in Indian areas, and publication of textbooks explaining Indian history and culture.

Clear Creek

We trade our paper with many others. Mostly we want underground press and other movement papers to have the Indian viewpoint. But a number of papers we get are very informative.

One of the best environmental magazines is CLEAR CREEK. It has such articles as organic gardening, how to fight land developments, environmental law, and usually a page or two on native Americans, often by Aronia-wenrate, whose pieces have also appeared in NOTES.

Get it on the newsstands, or write 617 Mission St., San Francisco, Cal.



TRUE / OCTOBER 1971

NAMED HONORARY WHITEMAN

In order to get around apartheid regulations when Evonne Goolagong, the tennis player who is an Australian aborigine, visits South Africa, the government had her declared "an honorary white". Seems like its only fair, since so many white politicians have been made honorary Indians.

Chicago's Indian Center has begun an experimental senior high school for 100 Indian students. The school will be accredited through the Senn High School of Chicago, and will provide an Indian cultural filter to urban school education.

Indian Is Chosen

AUGUSTA, Maine (UPI)—A Passamaquoddy Indian has been selected over 84 other applicants as state commissioner of Indian affairs. Named Wednesday by Gov. Kenneth M. Curtis was John Stevens, 37, Governor of the Passamaquoddy for 17 years. He was elected in 1954 at age 20.

Watertown Daily Times
Watertown, N. Y.
26 Thurs., Sept. 23, 1971



INDIAN THEME FOR BOOK WEEK

Young Canada's Book Week is November 15-22, and the theme this year is THE CANADIAN INDIAN. Dan George has accepted the role of national patron. We would like to send this newspaper to all Canadian libraries for a sample, if anyone has a mailing list they can lend us.

CHARKOOSTA, published by the Confederated Salish and Kootenai (Flathead) Tribes, is resuming publication under the editorship of Clarence Woodcock. Address: Dixon, Montana.



Indian Children

Where we walk to school each day
Indian children used to play —
All about our native land
Where the shops and houses stand.

And the trees were very tall,
But there were no streets at all,
Not a church and not a steeple —
Only woods and Indian people.

Only wigwams on the ground,
And at night bears prowling round —
What a different place today
Where we live and work and play!

ANNETTE WYNNE

(The above poem is from a text used by Mohawk children at Akwesasne. The book is "This is Our Town" in the "Faith and Freedom" series published by the Catholic University of America Press.)

Get off your apathy.

THE ANTHROS ARE COMING

The National Institute of Mental Health, USA, gave 39 Research Fellowships last year, as opposed to 111 the year before. Recipients were:

Jennifer S. Brown (Chicago) Ethnohistorical Study of American Indians; Edward R. Garrison (Northwestern) Perception in Navajo: Lexicalized Object-Attributes; Hope Isaacs (SUNY Buffalo) Traditional Healing Among the Seneca Indians; James K. McNeley (Hawaii) Navajo Indian Person Cognition; Madeleine Michtom (NYU) Study of Puerto Rican Folk Practitioners; Rita M. Wilhite (Washington) First Language Acquisition among Mayan Children.

Indian leader named

TORONTO

Andrew Nicholas, 37, a Maliseet from the Tobique Indian Reserve in northern New Brunswick, has been elected president of the Indian-Eskimo Association of Canada at a recent board meeting.

APPOINTMENTS: John H. Artichoker, moved from superintendent of the Colorado River Agency to area director of the Phoenix office.

S.B. ARCHIQUETTE has been named director of the Denver Native Americans United. A 26-year veteran of military service. He is a Wisconsin Oneida.

Adam John has been appointed assistant director of the Fairbanks Native Community Center. The thirty-year-old Athapaskan from the Tolovana Flats Region hopes to increase communication between the center and the people it serves.

DAN BOMBERRY (Cayuga) appointed director of Owens Valley (California) Indian Education Center at Bishop.

ALONZO T. SPANG, director of Indian Studies at the University of Montana, named superintendent of the Northern Cheyenne Agency of the BIA at Lame Deer, Montana. A Northern Cheyenne himself, he has been dean of students at Navajo Community College and director of education at Arizona State University.

RAYMOND LIGHTFOOT, promoted from assistant area director to area director for the Minneapolis area BIA office. He is a Chippewa who has been a BIA employee since 1937.

THE NATIONAL INDIAN EDUCATION ADVISORY COMMITTEE which works along with the Commissioner of Indian Affairs on education matters has elected Daniel Hoahni chairman.

How come this kid has more money saved than you do?



Join the Payroll Savings Plan where you work and make your son the richest kid on the block. Take stock in America.



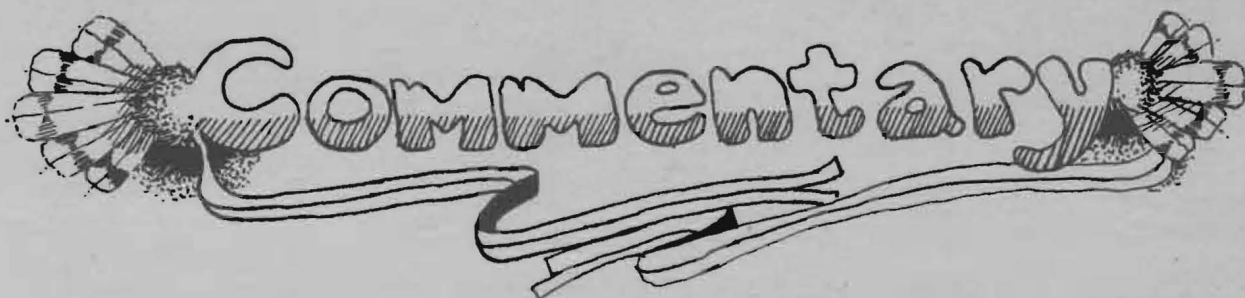
MOVING?

please let us know

ATTACH OLD ADDRESS LABEL HERE or show address as printed on last label. NOTE: If you are receiving duplicate copies, please enclose both labels.

NEW ADDRESS:

Name _____
Address _____
City _____ State _____ Zip Code _____



CONTACT

If the hand that feeds you is choking you to death, bite. The two organizations listed will seek justice for Indian employees who have grievances, especially if they are government employees.

AMERIND, Inc.
P.O. Box 482
Albuquerque, N.M. 87103
OR
Working Indians Civil Assn.
P.O. Box 537
Pierre, South Dakota 57501

The chance of a lifetime for Indians who want to learn — and like the sea. Scholarships available to this school, on board a ship, & at base camps in Africa, Costa Rica, and India. (High school students). Also, instructors in Indian culture wanted for the year, or for shorter periods. Indian history, art, culture, past and future.

Wayne Davis, Counselor
Educational Opportunities Program
111 Wheeler Hall
University of California
Berkeley, California 94720

Wanna be a PhD? If you expect to receive a bachelor's degree before Sept. 1, 1972, or have one since Sept. 1, 1962, have not done any graduate work, want to have a career in higher education, and will admit you are a citizen of the U.S., write for information on \$\$.

Oceanics
145 East 74th St.
New York, New York 10021

Antioch College is actively seeking American Indian students for enrollment. Variable tuition arrangements can be made according to the ability to pay.

Doctoral Fellowships
Ford Foundation
320 East 43rd St.
New York, New York 10017

The Native American Studies Program is recruiting students for the 1972-73 academic year. Program is small, just 50 students now, but growing. November 12 deadline for submitting applications.

Charles Lonah
Antioch College
Office of Admissions
1709 New Hampshire Ave., N.W.
Washington, D.C. 20036

"We intend to get out an issue of POET featuring the American Indian. We would like to include poetry written by Indians, and also poems from our members about Indians." Deadline: Dec 1.

World Poetry Society
Mabelle A. Lyon
8801 N. 17th Ave.
Phoenix, Arizona 85021

The recent report on the misuse of Federal Funds for Indian children in public schools, *AN EVEN CHANCE*, is still available. Single copies free to Indians, and \$1.00 each to libraries and other cultural or educational institutions.

NAACP Legal Defense Fund
1028 Connecticut Ave., N.W.
Suite 510
Washington, D.C. 20036

The Muckleshoot Tribe is collecting Betty Crocker coupons. 800,000 will get them a VW micro-bus to get their people to doctors, hospitals, etc.

Florence Hamden
P.O. Box 263
Auburn, Washington 98002

This noted poet is editing an anthology of Native American poetry: Indians, Chicanos, Eskimos, Hawaiians, Puerto Ricans, with related poems by Anglos and Blacks.

Walter Lowenfels
Boulder Drive
Peekskill, New York



Last year at the University of Oregon, Native American Student Union members decided to join America in celebrating Columbus Day — in their own manner. They set up this booth to sell charter tickets to European countries. After seven hours, and no customers, they closed. It's October 12 in case any Indians are planning on events this year. As one student wrote last year about America's debt to Columbus, "The Indians would still be called savages if Columbus hadn't named them." We're eternally grateful, Columbus man.



Obituaries

JAMES GLADSTONE, Blackfoot

The first Indian to be appointed to the Canadian Senate died of a heart attack at the age of 84 on September 4. In 1960, he was named American Indian of the Year in the U.S. He was known as James Gladstone in Ottawa, and as AkayNaMuka at home. When he was appointed to the Senate in 1958, Canadian Indians were not eligible to vote.

The last traditional chief of the Mountain Ute Nation passed into the spirit world in mid-August. He was known as Jack House, of Tawoac, Colorado. He was over 80 years of age, and was hospitalized from a stroke suffered a few days before. People gathered from many parts to bury him, and a sing was conducted by the Native American Church.

JACK HOUSE, UTE

IDA REDBIRD, Maricopa

One of the Southwest's most famed potters was fatally injured in mid-August when a tree fell on her on the Gila River Indian Reservation. She was known as Ida Redbird, age 79. She was sleeping under the tree when it fell.

JOHN WAKEGIJIG, Ojibwa

A tragic accident killed an Indian chief, three members of his council, and a young student from their reservation on August 19 at Wikemikong Reserve on Manitoulin Island, Ont. The group had been in Toronto on council business, and struck a 10-ton construction shovel parked without lights on the main street of their community while they were away.

Write your own book

Have something you want to get into print? We are glad to help by publishing pamphlets, booklets, fliers, posters, etc. Send us your material, or let us know what you need. We already have a Mohawk dictionary underway. We are interested, too, in old materials that need reprinting. WRITE US.

(Akwasasne Notes,
Roosevelt, N.Y.)

WE ARE THE PEOPLE YOUR GOVERNMENT WARNED YOU ABOUT

THINGS YOU COULD TELL YOUR SENATOR AND CONGRESSMAN (IF YOU WRITE THEM)

Havasupais, who live on the floor of the Grand Canyon, are threatened by the proposed expansion of the Grand Canyon Park. Senate Bill S1882 and House bill HR1139 do not mention that the expansion will include portions of the Indian's land. Although there have been promises of help in developing the tourist industry so that the Indians might benefit, the Havasupais themselves are opposed to the bills. Send a copy of your letters to Canyon Shadows, c/o Steve Hirst, Supai, Arizona.

NOTES: We are Indians being incarcerated in a white man's prison, far in excess, time wise, than any other race of men. We are the minority of the minority groups.

The white personnel employed by the institution do not understand, nor are they willing to take the time to investigate our historical background in an effort to gain knowledge of our customs and traditional ways, which I am sure would be beneficial to both.

The environment we are forced to exist in, creates many problems. The burdens we are continuously shouldering cannot help but leave its mark of bitterness upon all Indians confined in an institution. The Gestapo tactics employed to enforce outmoded and outdated rules and regulations by the administrative and custodial staff are beyond a doubt at least two decades behind modern-day penology.

For us to take legal action would not be beneficial, mainly because of our lack of finances. Without funds and being incarcerated in an institution, the courts — state and federal — will not grant us a fair and just hearing of grievances.

In order to achieve any satisfaction through the courts, assistance of an Indian organization from society, or a legal firm, is without a doubt necessary for men in our situation.

The B.I.A. does not deem it necessary to recognize any of the Indian inmates as wards. Under "Joint Statement of Principles of Cooperation" they have turned us over to prison officials to do as they see fit. But the officials of this institution do not recognize Indians as Indians, nor as human beings, therefore we as Indians have not to date reaped any benefits from this policy. Furthermore, there is no representative from the BIA or any Indian organization in any capacity in Folsom State Prison. In the eyes of the officials, we are as nothing, always referred to as "others." Only to ourselves we are what we were meant to be, "Indians". This will always be so regardless of the physical and mental abuse and harassment in this forced environment.

We have on numerous occasions attempted to organize an "Indian Cultural Group" in the only place available, in the middle of the compound (yard), but we were ordered to disperse under the threat of being gunned down by the tower bulls if we disobeyed. Obviously, any attempts to organize will be met with failure since there is not any assistance forthcoming from the outside.

Several times in the past we have drafted letters to various Indian organizations, only to have our communications returned with the notation, "Special Permission Required." To date, success of making contact with any Indian organization has been met with failure. This has not in the slightest cooled our desire to organize for self-betterment, preparing ourselves for eventual release onto parole, but quite the contrary: we are more determined than ever to achieve our goals.

Yes, we are determined to rehabilitate ourselves and at the same time, retain all our customs and traditions, religious beliefs, our way of life.

Sometime in the future, providing the opportunity arises, all concerned will appreciate assistance, a personal interview, or just a letter of encouragement from an Indian organization in the free world, and preferably not affiliated with the corrupt system of the BIA.

We take this opportunity to thank you for your kind attention and any consideration forthcoming of our communication. Keep the faith.

An Indian Inmate of Folsom State Prison,
PO Box 8, Repressa, California

(We hope that Indian groups will have some time to respond to this request. A list of prison groups is available on request, but just check out the prison, mental hospital, juvenile home, or jail near you. Your brothers and sisters, your children and uncles, are in there. Can you afford to forget?

(This newspaper can be sent to Indian inmates — just send us the addresses. We will send in books or craft materials at half-price, too.

(We would be glad to hear from lawyers and legal firms that would offer help to Indians already imprisoned, as well as those who are facing that possibility.

(And to the men in prison: you are welcome in our house, in our Longhouse anytime. We will do what we can for each other.)

BROTHERS: I only wait from one paper to the next, to hear what is going on with my people. News of our people is almost nil here; I treasure each page of the Notes. I have tried to get other papers, etc., but I have been unable to do so. If you could send me addresses to which I could write for more on our people, I would be very grateful.

I tried to get "Indian Culture" started in here, but run into so many brick walls that I had to give it up, as even some of the Indians would not back me in my try. But I will not hold it against them as I understand that they have been white-washed for so long that they are unable to think red.

Yesterday my son started school, but I am in here so I have no power of the school he goes to, but he is taught Red at home, and his mother is white, but thinks red the way I do, so our son will be red at all times.

Keep your paper coming as it is food of life for me in here.

Willard Allen 103224
Michigan State Prison
Jackson, Michigan

LETTERS to the EDITOR

NOTES: One problem I would like to bring up is the need for employment when we are ready for parole. It is extremely difficult to obtain a decent job from in here, merely on the strength of a letter written to prospective employers. I know there are quite a number of Indians faced with unemployment, and these people are on the outside — so you can see that it is even harder with the "prison stigma" against you.

Bernard Elm
Auburn Prison, New York

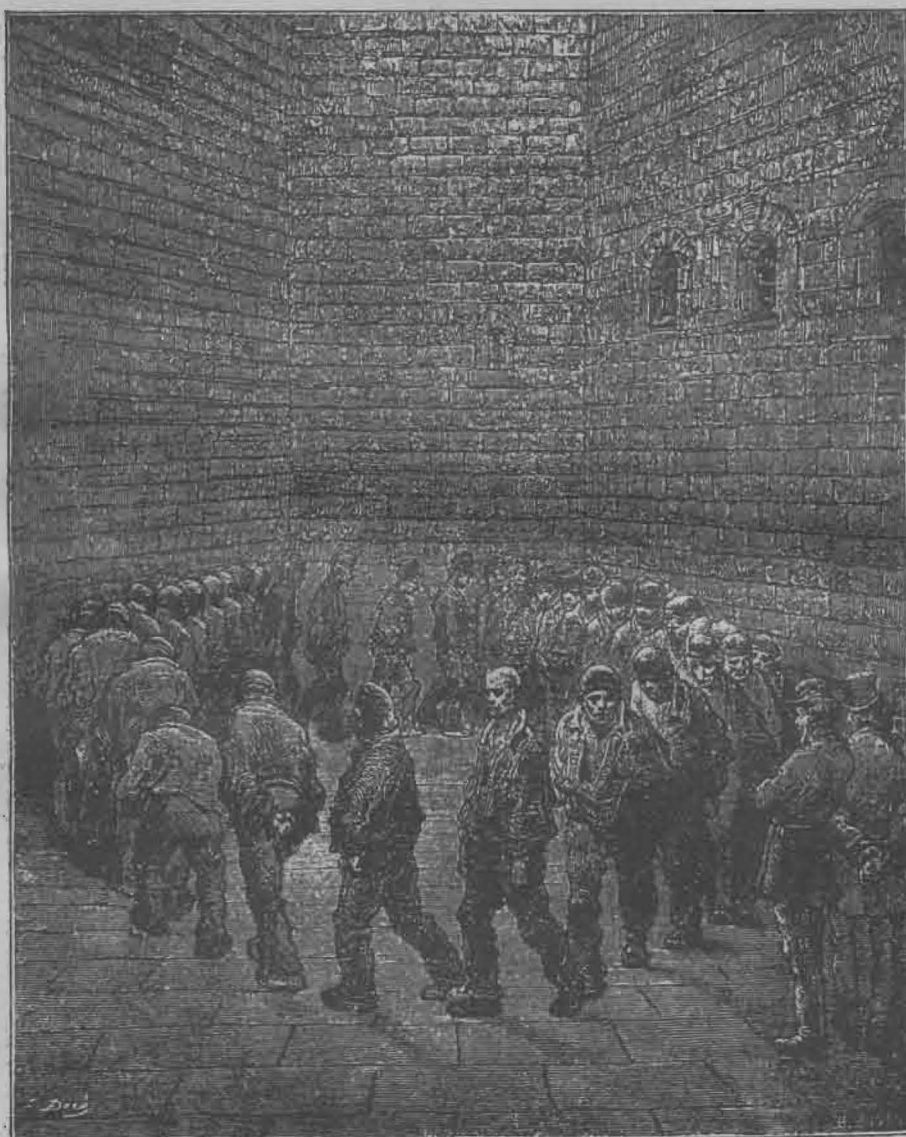
(Anyone needing employment may write AKWESASNE NOTES. We'll do our best to find people who will help out. And any readers on the outside who would be willing to help locate jobs, act as sponsor, etc., let us know. We'll try to put ins and outs in touch with each other.)

NOTES: Greetings to our brothers in the East, whence comes the morning star, day-break, and the day, to give men wisdom in life. You, our brothers and sisters, are doing a great thing for our people, in putting out OUR newspaper.

The American Indian Cultural Group is an organization founded by the Indian inmates from within these walls of confinement the white society has erected and labeled "prison". We are organized for the development of the Indian and his cultural background. We stress along with cultural rejuvenation, educational needs.

In closing, we send a voice to the four quarters of the earth, our mother, seeking the spirit of each, and to Father Sky, asking for guidance in wisdom for you, our relatives, in all endeavors you may encounter.

Joseph Lakota Reynolds,
American Indian Cultural Group
PO Box 2000
Vacaville, California 95688



From an engraving by Gustav Doré.

NOTES: We are very impressed with your publication. It is a powerful voice that is speaking with heartfelt words of truth and direction.

I remember at one time I used to be ashamed of being what I am. The things I used to see when I was a child, drunks, and everything people could name.

I was raised up with other races. My troubles started with other people and the law. That is when I realized what I am — an Indian — when I was put away from the outside. I am ashamed of myself as I look back the years I should have been helping instead of running away from it. I am an Apache.

Let me say this to everyone to keep in mind, Brothers and Sisters. When you see one of our people falling down or lying down on the ground, sidewalk, or anywhere, STOP! HELP THEM! Pick them up. There are not many of us left in this country. We are the same people.

Norman Austin
Federal Prison
Steilacoom, Washington

(thanks to secretary Harrington Luna)

NOTES: I wrote to you a few months ago telling you about we Indians in this prison trying to start an Indian Culture Group. Well, we've had no luck getting help to start our group. We've all written out to a few people asking for help in finding a sponsor, since we can't do a thing without one. There have been no replies.

I went to my progress board last week and sat before two whites. We talked about the Indian situation in the country nowadays and about the culture group we've been trying to form here. Since I'm Metis with light skin, they asked me what I considered myself. The only answer I could tell them is that I am an Indian, physically and spiritually.

Guy LaFontaine
State Reformatory
Shelton, Washington

DON'T FORGET

NOTES: I've been hearing lots of talking from Red Brothers and Sisters, crying and shouting, "Them Indian brothers got a lot of heart taking Alcatraz, fighting the PG&E, blockading bridges. It's about time we started doing something, other than setting around doing nothing."

It's nice to hear from you out there in the "cheering section" but where were you when the plans were being laid out and when the going got rough? Where were you when help was asked, financially, morally, and physically? Were you using your strength to see how much booze you could drink? How many red brothers and sisters you could fight and knock down? Were you shelling out your money to the preacher for his good word to the Lord for you? Seeing how many white face friends you could buy?

Yes, it's nice to hear from you "skins" in the Cheering Section. I really can't say much cause you're doing your thing. But let me tell you something (and I hope you stop and think about it real soon):

One, you don't have to pay to get to Heaven. Two, you don't have to fight a fellow red brother or sister to knock them down: the white face is doing that already with his liquor, narcotics, poverty, and stealing of land. Why don't you start wising up and start learning what Indianism really means and is?

Okay, so you're asking yourselves, "Who's this punk that's writing this? Well, I'll tell you. I'm just another lost soul who just happened to open his eyes for the first time.

Most of my life has been State-raised and kept. From California Youth Authority Reform Schools to State Prisons. I came to these place's on my own, just trying to live like the whiteface. Robbing, lying, taking narcotics, and a little petty stealing. I've come to myself, though, and saw that a non-Indian life was not for me.

I know I'm going to make it, because there are some righteous Red-Brothers and Sisters out there who have faith in me, something I didn't have in myself until now. And with that kind of backing, I can't lose. The only thing left now is a brighter future for me, my loved ones, and the rest of the Indian Nation. Now my question to you is, "Where's your future?"

I'm mostly writing this for my young red-brothers and sisters because it is them who still have a long trail to travel. It's living Hell in here anyway you look at it. About the only thing you learn in here is how to steal better, hustle Narks, con your friends, (and if you really get bad) to distrust your own people. Very few, so far, have left this place thinking any other way.

Some of the Red Brothers that I know and met at these joints have 8, 10, and 14 years in at one time. If you're Indian, you're sure to do a long jolt. So if you're thinking of sticking a needle in your arm, pulling a gun on someone, stealing a car for the hell of it, prostituting yourself or sister, give those years of useless time some thought.

Don't let the TV or Hollywood fool you into thinking that these places are the In Thing, cause they're not. You damn near live wondering if the next guy is all right. If you think I'm lying, ask around.

Ask yourself. Is it really worth it? Standing at the cell bars for count? Lining up for chow, work, and counting the days before you get out? Waiting for a visit, letter, or something to happen to kill the time in here? Think about it.

I know just what you young red brothers and sisters are thinking. I can about tell your next move if you're a hype, glue-sniffer, weed hound, pillhead, or booze drinker. I've tried them all and came out losing. About the only time I won a battle with those Fearless Five was when I turned my back on them, and that was my greatest victory over the White Face. No more falling down, thinking negative, feeling sorry for myself, looking down on my people, because that is all those Fearless Five will make you do and feel.

It's your road, little brothers and sisters. It may look nice right now, But later...

If you're on a good road now, stay on it, and every so often, turn around and give your red brothers and sisters behind you a helping hand.

Ralph Franco
San Quentin Prison

NOTES: I myself am non-Indian, but a revolutionary, and have very deep respect for the struggle of the Indian, as well as all oppressed peoples.

For us prisoners, who (like myself) have become radicalized by prison, we have found a common bondage which is our freedom — not of just these prison confines, but social freedom as well. In our new "awareness" we all find the need for information valuable in our pursuit for truth. The NOTES is one such reliable source. Right On!

Robert Rose 623199
Washington State Prison
Walla Walla

NOTES: In our institution, we work hard to break down the cliché pictures about people all over the world that still exist and are accentuated by the commercial mass

We don't want anymore our institution to be a "treasure room", glorifying a colonial, white-supremist past, founded on and seeking justification in those attitudes.

Your AKWESASNE NOTES are a great support to us in helping to correct the picture of Indian life that still exists on this side of the ocean. It helps us to do our share in putting "our hearts together and see what life we will make for our children."

Drs. Chr. D. van Dam
Museum Voor Het Onderwijs
S-Gravenhage, NETHERLANDS

NOTES: An idea for activists. The annual Jefferson-Jackson day affairs of the Democratic Party might provide a good opportunity for publicity. Why should one of our major political parties so honor a man who was such a fiendish enemy of American Indians?

David Markle
Minnesota

NOTES: Thanks for the papers for the Tribal Library. Good work. A B.I.A. teacher whispered something about pornography and AKWESASNE NOTES to me. So here's my personal check. Send as many papers as you can spare.

An Arizona Librarian

NOTES: Have you ever watched the Warner Brothers cartoons that have Indians in them? Those things make Sugar Smacks and Big Wheels look like shining examples of enlightened tolerance. I personally try to drive the local station Betty by calling every time they show one, but my complaints don't seem to be having much effect. What now?

Shirley Siepmann
Des Moines, Iowa

NOTES: I was recently in the Little White Salmon Indian Settlement near Cooks, Washington, to here an attorney explain a part of the Civil Rights Act. As you know, the Indians living in this settlement are Indian fishermen. They are losing steadily more of the Indian fishing rights, granted through Treaty. They have fought a good fight, but they are few and they do not have much money. The powers against them are very strong — the white so called "sports fishermen".

We of the Yakima Indian Tribes and bands of Washington State are trying to get 21,008 acres of land returned to us. Already, part of the same wrongfully taken land is gone from us. We were paid, if you call fifty cents an acre

We were paid, if you call fifty cents an acre pay. We had no choice — the Federal Government had already decided the land was to be settled.

In your recent issue, one article mentions Owhi, of the Yakimas. He was my great, great grandmother's brother. She married Leschi, leader of the Nisquallys, my great, great Grandfather. People who know Washington Indian history know that both Leschi and Owhi were murdered for their part in trying to preserve their homelands for their people.

I am enclosing a check. I am alone and not rich, but I feel I should do what I can to help keep your paper being published.

Ruby Wilcox Parks
Yakima, Washington

(The group at Cooks can be reached by writing Leo Alexander, Box 5, Cooks, Wn. They have a tax-deductible organization, the Treaty Indians of the Columbia, Inc.)

FRIENDS: As a retired general of the United States, responsible for the fulfillment of all Treaty contracts between the U.S. Government and the Native Americans, I have a responsibility which I cannot evade as long as I live.

It is a responsibility which has never been properly assumed, to my knowledge, by any of the hundreds of thousands of public officials of the U.S., likewise sworn to defend those Treaty contracts.

My loyalty is to the Constitution, not to any official who might be above me in any channel of command. Whenever, or wherever, I disagree with the conclusions of such officials, my own conscience becomes my only guide.

It is my hope that as the White Man's government falls apart into disaster, I may be of technical assistance in assisting the Native Americans to establish their own government, "of, by, and for, the Indians."

Herbert C. Holdridge,
Brig. Gen. U.S. Army (Ret.)
Swanton, Ohio

NOTES: I deeply regret that Alcatraz has been retaken by the government. It was a shame, and once more a broken treaty.

When "the West was won" the first thing in a newly built town was a saloon, but the Indians wanted to erect a cultural center.

Not even this rock was allowed to them, but they gave a whole continent.

If you know an Indian who would like to correspond with Indian friends in Germany, I would thank you for giving him or her my address. I am living from my pension in a so-called "home".

M. Muller-Fricken
6 Frankfurt/Main
Paul Ehrlichstr. 25
Germany

MY BROTHERS AND SISTERS: We are at war. . . this is not a war of our own choosing, it was brought to our door. It has raged unbroken, save for local tribal wholesale destruction, removals, or so-called treaties. Yet once this series of stages pass, new battle plans unfold under titles as christianization, termination, allotments, assimilation, self-determination, boarding-school-kidnapping. The end result is destruction of our people. Relocation, etc., are just battles in the overall war.

In the thirties, the big deal among our people was organization. . . get our people organized, that's the answer. Whose answer? I'll tell you — the whiteman's answer. Today we are the most organization-ridden minority in America, and without a doubt the least effective of the whole lot.

Organization is no answer. Organizations are only tools. If they do nothing, they are nothing. Unity is what we need. From the thirties up until now, I have listened to several crops of would be plans, yet none have come up with a more intelligent plan than Deganawidah's (The Law Giver) prior to the arrival of the white invaders. (His plan brought unity to five squabbling and dissolute nations, bringing them strength and a natural life as well. Today they are known as the Iroquois. Editor's note.) In the 40-odd years, little has been done toward spreading his words and putting it into use, save for the spearhead group out of Akwesasne, including AKWESASNE NOTES. Until our Native people wake up to the facts — they are at war — it matters not if they wish for peace. A battle of destruction of their way of life, nationality, human rights, land rights, and their families' existence is under attack. They are fighting an enemy who continually replaces its wouldbe peace-makers with more warriors, who will still continue the battle, many many times using lucky natives in high and low positions to do and enforce their dirty work.

My grandfathers accepted The Law Giver's words. They pledged their lives to the ideals of the League, and I will honor this ideal. I can pledge only one life, my own, but if asked, would suggest each and every Native seek to understand The Law Giver's message of Unity and Brotherhood. Once the message is understood, then there remains to do his or her part to make it a living part of their lives, by doing whatever it takes to make the League a valid representative Native Government.

The United Nations organization is obligated to see to it that we have a valid right to our own government in our own homeland.

Fort Wayne, Indiana

Joe F. LAR

from the New Yorker



"Certainly I'm proud to be an Eskimo! That doesn't mean I enjoy freezing my tail off."



Rough Rock Demonstration School

Navajo Curriculum Center
Chinle, Arizona 86503

(602) 781-6283

NOTES: The Navajo Curriculum Center, Rough Rock Demonstration School, invites all education-related materials to be printed and published through the facilities of our Center. In the past we have concentrated on the Rough Rock Demonstration School instructional and administrative staff personnel.

The Navajo Curriculum Center is concerned with the development of curriculum materials which are relevant to Navajo student needs and interests. The Center does not wish to exclude any student from participating in his/her educational development, therefore the Center will attempt to include more interested schools, students, administrative staff and instructors.

The Center presently has curriculum materials and book publications which are available for private and classroom use. We have developed a process of curriculum development whereby we provide curriculum materials and the instructor-student feedback information for further revision and development.

Through the use of our facilities, the Center intends to become a focal point in Navajo education and education development on the Navajo Reservation, rather than the Reservation continuing dependence on off-reservation ideas and printing facilities.

If you're concerned about your Navajo student's education and relevance, the Center believes you will be interested in our proposal. The same holds true for all students.

Louis E. Rogers, Director

NOTES: Your paper is the best damn periodical I know of, underground or upper. Aside from the basic service of disseminating information to those who want it (as well as those who need it), your whole spirit and sense of community is a badly needed oasis in this scorching American Desert of the powerful and the Cynical. I thank you for it.

Jim Lenfestey
River Falls, Wisconsin

NOTES: John Wayne has made millions and established a great name for himself in 40 years of damaging the American Indian image.

However, what really amuses me is that Mr. Wayne has a fabulous collection of Kachina dolls. Talk about hypocrisy!

Alvin Manook
Huntington Park, California

NOTES: I want to correct you on the "Sights for Eyes Already Sore" on the AMERICANS BEFORE COLUMBUS page of the July/August issue. It is about a principal described as discriminating against the Indians.

He is not Chicano, as you say, but a coconut a vendido. He is someone who has denied his Chicano blood, and his Indian brothers and sisters. A Chicano is one who is proud of his Indian blood, his culture, ashamed of his Spanish blood for the raping of his mothers and the killing of his fathers.

As a Chicano, I feel like an Indian. Mr. Lopez feels like an Anglo. Here in Tucson, Chicanos fight together with Yaquis and Papagos. I look toward my Raza as one of the biggest Indian tribes in this country.

Hasta la victoria,
F.C.G.
Tucson, Arizona

NOTES: I feel very sorry for Louise Cook, whose Cherokee Princess great, great grandmother couldn't figure out whether it was the trader or the trapper who was her great, great grandfather. It surprised me to read it, though, because family scandals usually die down after two or three generations of clean living.

Joan Fueglister
Hicksville, New York 11801

NOTES: Alcatraz was the symbol of something good and now that it is over, the idea of freedom and hope, along with sadness, will remain in the hearts of many.

Ann Nitopi
Greenlawn, New York

NOTES: Was shocked and surprised at the reception given Mr. Buck Buschere by misguided ignorant militants who are following the wrong path which only leads to DOWN.

Mr. Buschere, through his great love, admiration and understanding of the American Indian, his teaching of these principals to young boys has made such an impression on them that they will never forget it. They are remembering the sacred values that we have lost. I hope they will accept the hazing of your militants for what it is worth. I know it was shocking and embarrassing to them all.

I met Mr. Buschere years ago. He brought his Koshares to our beautiful Philbrook Museum in Tulsa, Oklahoma. We were honored and proud of what he was doing, trying to retain and carry on the heritage of our people when the real Indians were getting it.

Some of our Indians are trying to effect the way of the Black and white militants, following other gods. What a pity. They have fun but get no where.

I do hope you with your paper will take a new view and help get some of these misguided people on the right track. Give them something they can be proud of, a goal to make. You can do it.

That kind of publicity is not good for the paper or for the Indians. There must have been a little black mixed in it.

Jimalee Burton
Sarasota, Florida

NOTES: So beautifully clear it is made that the Indian Spirit — the real power — can never be tampered with.

What I hear and what I read and what I feel is that only the oppressed can know how to deal with their own oppression.

I. Halpern
Flushing, New York

NOTES: The letter from Starlie Lomayaktewa concerning the closing of Hopi Antelope and Snake dances to white people proved very interesting. At the Visitor Information Center near the southern rim of the Grand Canyon, reads the following sign:

Traditional Hopi Dances
Performed Sat. & Sun. ONLY

The discrepancy speaks for itself.

Diane Roberts
Phoenix, Arizona

(Perhaps some Hopi reader would like to comment on this. For now, we can say that almost every Nation has those dances which are religious, such as the Snake Dance, and those which are just social, i.e., mostly for having a good time. Increasingly, however, Indian traditionalists are refusing even to do social dancing for performance. "Our culture is not for sale," they say. The Editors)



"Sell AKWESASNE NOTES!!"

You can sell AKWESASNE NOTES in two ways. One is to handle them yourself. The other is to talk with news-stands, book stores, craft shops, and other likely places, asking them if they would like to give it a trial.

Just request as many copies as you think you can sell in a month. We will send that number to you. When they are sold, send us 35 cents for each copy sold. Any that are left over you can just give away to people who will be sure to read them.

Selling the paper is important — it gets the news out so more people get turned on to what is happening in the Indian world. Also, it helps us to get the money we need to pay the printer and postage. If only 250 people across this continent would sell 25 copies each month, we would have enough to meet that month's expenses.

Some of the places where you can buy NOTES (and some of the people who help by selling it):

NEW YORK

Ray Fadden, Six Nations Museum, Onchiota
Alice Papineau, Onondaga Trading Post, Nedrow, N.Y.
Syracuse Book Center, 113 Marshall St., Syracuse
Ruth Gerrish, 119 Park Ave., Watertown
Life Gallery, 140 Main St., Oneonta
Mamie Brown, RFD 1, Afton, N.Y.
Karla Button, 4 Mile Level Road, Gowanda, N.Y.
Marty Sheehan, Tuscarora Nation, Lewiston, N.Y.
Native American Students at SUNY at Buffalo
(124 Winispear Ave.)
Jacqueline Platt, 163 Vinton, Irondequoit
North American Indians Club, Box 81, Rochester
Rochester Iroquois Youth Council, 217 Inglewood
Tony Darius, 363 W 57 St., NYC 10019
American Indian Arts Center, 1051 Third Ave, NYC
David Jock, Plattsburg State College

AKWESASNE

John Boots, St. Regis Village
Clarence White, State Road
Mark & Alvin Jock, Jock Road
Madelaine David, Cornwall Island
Bear's Den, State Road
Hammill's General Store, Roosevelttown
Sear's Store, Hogsburg
Tahotahonnihatie Cook, Cook Road

CONNECTICUT

Indian Blanket Craft Shop, 1 Old Nod Rd., Clinton
Anthropology Dept., Wesleyan Univ., Middletown
New Morning Bookstore, Box 1765, Hartford
The Golden Door, Main St., Woodbury

MASSACHUSETTS

Boston Indian Council, 150 Tremont St., 6th floor
Douglas & Connie Bradway, 37 Fort St., Springfield

PENNSYLVANIA

Wilma Hary, 1305 Longview Ave., Aliquippa
Bill Hayes, 1450 Foliage St., Pittsburgh
Dan Paradise, 4211 Bigelow Blvd., Pittsburgh
Mort Cushman, Dept. of History, Bucknell, Lewisburg
Mrs. Willa Miller, Box 23, Lawn, Pa.
Ted Hetzel, 768 College Ave., Haverford, Pa.
Terry Pr'Out, 1429 Germantown Ave., Philadelphia
QueMaHoNing Indian Post, Boswell
QueMaHoNing Indian Post, 212 W. Main, Ligonier
Viola Farver, 4225 Concord, Harrisburg
Peace & Freedom Center, 628 Spruce, Scranton

NEW HAMPSHIRE

New Hampshire People's Press, 274 State, Portsmouth

RHODE ISLAND

Alberta Stanton, 100 Stoney Fort Rd., Saunterstown
White Buffalo, 2898 South County Trail, East Green'ch

ENGLAND

Connexion, Stall 2, St. Nicholas Market, Bristol 1
Mike Jaeger, 127 Southcote Rd., Bournemouth, Hants

GERMANY

Margit Joest, Zu den Dolinen, 56 Wuppertol Barmen
Waltraud Wagner, 4351 Henrichenbourg, Becklemerstrabe

NOTES: The Indian people sell just as much Hong Kong as anyone else, and right on the reservations.

We say the White Man has ruined our country, but do our people have to do the same? I say this in regard to the roadside ditches near Pine Ridge, South Dakota, where you can't see the ground for the cans and bottles.

Jimmy Little Turtle
Harrisburg, Pa.

NOTES: This is a very small community where we live, "Upper Sioux Community" as we are known, near Granite Falls, Minnesota. Our population is less than 200. There are three other Sioux Communities in Minnesota. They are Lower Sioux at Morton, Prior Lake near Shahopee, and Prairie Island near Redwing, Minnesota. In northern Minnesota, there are more Chippewas, on seven reservations. We live in the southern part.

This community is rich in history. All this valley along the Minnesota River belonged to them at one time, and all along the Yellow Medicine River up until the "Sioux outbreak" in August of 1862. They were driven out then and some were taken as prisoners to Crow Creek, South Dakota, and some were fortunate enough to escape and fled up into Canada.

Both my great grandfathers were chiefs. One was Chief Inyag-mani, meaning Running Walker, and my grandmother's father was Chief Mazo-mani, "Walking Iron".

Mrs. Chris. H. Cavender, Sr.
Granite Falls, Minnesota



DEAR PEOPLE OF AKWESASNE: It's difficult to express my feelings. There is so much pride and joy in them.

After passing for white for many years during childhood, I realize that you may be able to hide your nationality to everyone but two individuals: yourself, and the Great Spirit. There were never any other Indians around me, so I never really knew what was going on. I know I am Apache, but I have never known my own people here where I am.

But I know that I have begun receiving your paper, and I know I am not alone. I feel like I'm really part of our people. I am going to college this fall to see if I can become a lawyer. I am also going to grow braids. Won't that be wild: a braided lawyer!

When I graduate, I am going to help our people all I can. I may be the poorest lawyer in the world, but I'd rather be red and poor than rich and white. Your brother,

Brad Hamilton
Salinas, Kansas

NOTES: I have been a member of the Indian Shaker Religion now for some eleven years. I am now the head elder of the organization. Our jurisdiction extends from British Columbia in the north to Northern California in the south. We have been in good order since 1910.

We have survived attempts by a faction of the church to modernize the church's way of worship by taking up some of the Whiteman's ways. As a result, we have two branches of the Shaker church who carry on almost similar to the Pentecostal Church.

Since our founders of our religion could not read or write or speak the English language, our teachings are almost identical with the old Indian teachings. Our old people were put on trial by the early day missionaries and proved that they were talking about God according to the Scriptures. This was the only way they could overcome the hardship and abuse by the missionaries.

Our church is in the process of spreading. In several reservations where the religion has been in the past and died out, they are now becoming revived again. We have 21 locations under our jurisdiction at this time.

What I am writing for is in the hopes that someone may have some ideas, information that would be helpful to our cause. Our church buildings are constructed very simple. . . The buildings mainly average 30 x 60 feet in dimensions and usually 12 feet high. Usually the cost per building is from 7 to 12 thousand dollars. I know if we could build more churches, we would continue to grow.

I might add that the Shaker Church is an Indian religion, and we mention God and the Crucifixion, but we do not use a Bible, altho some members read it. We believe like our old people that God is spirit. . . We have some white members, and they are good members, so the church is open to all races just as any religion is, I suppose.

Harris Teo
PO Box 33
White Swan, Washington 98952

White Roots of Peace

a North American Indian Communications Group

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Another issue. Already we have started on the October/November issue, which we hope to get out by October 25th and then we will be back on schedule. It will be the 25th issue of the paper since we began.

The corn has been cut, and most of the potatoes dug. It was a good harvest. But lack of help, the growing work load, and demands for our time at so many important confrontations and meetings has kept the building program slow.

The travelling group is now in New England, and for the first time, some of us have remained home to work on the papers. During October, the travelling group will be in northern Ontario and Michigan, moving into Wisconsin and Illinois in early November. Other journeys are planned for New York City and New Jersey in December, into the South in January, and Westward and Southwestward in February and March.

WE HAVE A NEW ARTIST — IF HE ONLY HAD A PEN!

Much of the artwork in this issue was done by Clayton Brascoupe, a Maniwaki Algonkin/Tuscarora who came to give us a hand. He is also working on illustrations for the new Mohawk dictionary which will be ready in November. But for him to continue as he should, he needs art supplies of all kinds: drawing table, extended-arm lamp, pens, and all that sort of stuff. If you have any extras about, we would appreciate them very much.

MANY PEOPLE HAVE COME TO HELP US

An amazing variety of people have been here this last month to help with everything from looking up zipcodes to shelling corn. A man from Virginia worked in the gardens, and left us some shovels and tools. An Inuit (Eskimo) girl did some layouts. Dr. Shirley Witt, a Mohawk geneticist, did proof-reading. Two young men from Long Island painted implements. A man from Indiana insulated the basement. And more and more Mohawks are working together shovelling manure for next year's gardens — or glueing labels to mail this issue.

Your help is needed to. But please write or phone in advance so that arrangements can be made, and so we can be hospitable while you are being useful.

USED CLOTHING WELCOMED/NEEDED

We can always use warm children's and adult clothing: underwear, socks, work clothes, warm coats and gloves, boots, etc. We can also use material for quilting and home sewing. Clothing is available here for those who are in need of it, and it is also shipped into Northern Canada for people who have been cut off from their natural economy and have nothing to replace it with. Ship via truck, freight, or parcelpost to the addresses below.

CLEANING UP YOUR CAMPING GEAR?

Some people may have extra stuff, or be planning on buying new gear for next season. Next year's North American Indian Unity Convention will be travelling across from the north down into Hopi Country, and perhaps into Central America. The caravan is always joined by people who are desperate for the spiritual message of the Convention, but who have nothing to use for accommodations on the road.

We can use sleeping bags, tents, tarps, cooking gear, blankets, and similar items to loan out during the progress of the caravan. If you want good use made of your gear, this is a good chance.

ROOTS, TREES, AND SEED SHOWER

The people who travel with White Roots of Peace and who put out this newspaper also are working to establish community gardening so that we will become more self-sufficient. We are not farming for money, but for food for our children to eat.

As you dig up fall roots, transplant fruit, nuts, or berries, or gather seeds of trees that will produce firewood or lumber, or as you harvest flower and vegetable seed from your gardens, remember us. We would be grateful for any surplus you might have. We will try to dig up transportation costs if you are short of money, or trade you with some seeds which we have enough of. Also, nurseries and seeddealers in your area might be interested in helping us out — if you ask them. Use the addresses below for shipping.

Last year, a number of church groups sent us money for seeds. This too was appreciated, and although we have not had time yet to acknowledge each one personally, know that our harvest was a good one, and our children will be sustained for another cycle.

WANTED: USED FARM MAGAZINES

Now that more and more of us are raising our own foods, we need to locate sources of seed, horse-drawn equipment, as well as to learn of new trends and developments. We would be grateful for American AND Canadian farming magazines from the past year or two. Just roll them up and send to the address below.

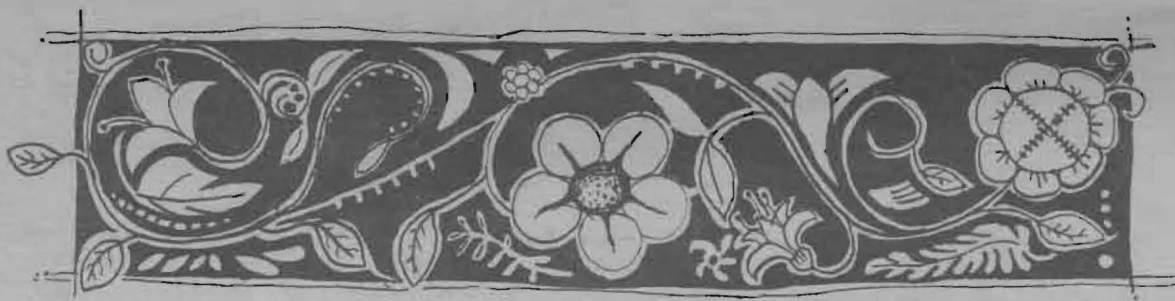
American Mailing:

White Roots of Peace
Mohawk Nation at Akwesasne
via Roosevelttown, N.Y. 13683

Canadian Mailing:

White Roots of Peace
Mohawk Nation at Akwesasne
c/o Mike Boots
via Cornwall Island, Ontario

Please Help Us Grow!



Indian, you travel all the roads of America,
Sometimes over peaks that rise from the earth
and break through the blue curve of heaven
to peer at infinity;
Sometimes through the lands that burn
You with the fire of the tropics;
Your feet mount the roads of weariness
You water the distances
With the sweat of your brown muscles;
You still carry on your dark backs
the cacaxtle, the crate, of burdens
Laid upon you by Pedro de Alvarado, the Conquistador.

Listen to me:
I, too, am Indian,
Another man of your race,
Another son of America
Who travels along the roads of my life,
Roads sometimes steep, harsh, and difficult,
Sometimes level, but rough and wearisome,
And I anoint my road with rebellion,
Sweating I hold tight infinite anxieties
And I carry my load of anguish
Of hopes and dreams
On the numbed back of my soul.

Indian, let us trade our burdens,
Perhaps your crate of roasting stones,
Of big jars and fruits,
Is not so heavy
As the enormous load I carry on my soul.

Manuel Chavarria Flores
in El Sol Castano

I'M CALLED NAVAJO

I am called "dine".
When I was young, my father and I
Would wake early in the morning
And go outside.

Standing outside, facing the east, south,
West, north, holding corn pollen in our hands
We started to pray, dropping corn pollen
To the earth. We prayed to bring a better day.

Nowadays, we forget.
We don't get up any more??
I am called Navajo.

George Litson
Five Feathers News

Now I lay me down to die
I have long ago stopped asking why
Why the world goes on from day to day
and treating my people and me this way.

Long ago we ran the plains
Our young grew strong and learned life's games
We were free, the world was ours
The ground our bed, our blanket stars.

In years to pass, intruders came
and drove away our hunting game
captured my people and made them slaves
Beat our women and killed our braves.

Now we are but very few
Hard to believe, but very true
Our nation that once was free
Is captive of white society.

I am an Indian, and proud that I am
but can't live equal to other man
They say things about us that are not true
Which is the reason we live like we do.

The world is cold and very cruel
I'm tired of being made a fool
All I want to know is why?
for now I lay me down to die.

This epitaph of a once proud race
To you who can't see beyond your face
You know us better than we, but why?
That's why I lay me down to die.

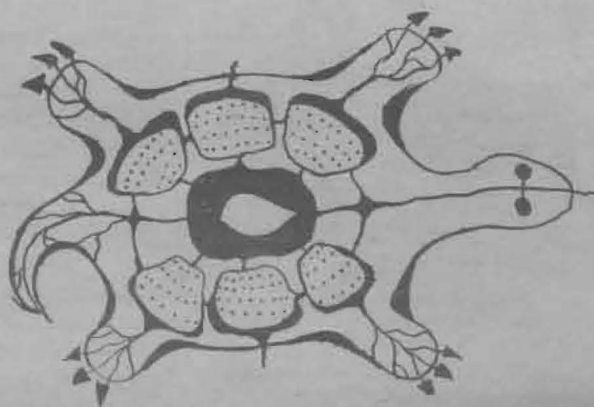
Warren H. Eteeyan

I'm not going to get burnt out
With your amphetamines
Even though my people's lodges
Were burnt by U.S. Cavalry

I will not be flooded out
By your cheap wine, stale beer
And strong whiskey
Even though back waters of dams
Cover our once sacred and promised grounds

I will not be pacified by
Blue eyes and blond hair
Even though your "heroic" mountain men
Raped my great-grandmother

Ed Edmo



TEARS

Not in the time of pleasure
Hope doth set her bow;
but in the sky of sorrow,
Over the vale of woe.

Through gloom and shadow look we
on beyond the years:
The soul would have no rainbow
Had the eyes no tears.

John Vance Cheney
Chemehuevi Newsletter

DISTANT DRUMS

Though once we fought the foe with pride
We lost because of honor
We kept our word when white men lied
to make their armies stronger

Our children now will never know
The pride of which we knew
Already now the white ways show
And Indian ways are few

The white man changed our ways of old
Our warriors now are drunks
The rivers deep no longer flow
Our trees have turned to stumps

The grass that grew has turned to dust
Our ponies now are dead
The white man walked upon our trust
and fed us lies instead

I stand upon this mountain top
As wise men have before
To seek the gods for better crops
As distant drums sound war

I call in vain the god of rain
To fill our empty creeks
But white man's dams have blocked our land
Why turn the other cheek?

Many Feathers

Come home, Mr. Chairman, in your big Cadillac.
You left a year ago, and you ain't been back.

There's a whole lotta people on the res that are mad.
But you keep saying that they should be glad.
You brag of your programs. Say we're makin' a kill.
But braggin' don't put many smacks in my till.

You're talkin' about adoptin' the president,
but I gotta worry about my last month's rent.
I also gotta worry about my son in 'Nam,
wanted to refuse till you called him Tom.

You fly out to Phoenix and then to L.A.
Just diggin' in on New York, cut steaks all the way.
I suppose it's not wrong though, the way that you're fed,
out slack is required when the tribe's in the red.

Come home Mr. Chairman in that silver bird,
you've got some red brothers that just want to be heard.

I hope that you'll listen, I hope you'll take heed,
Cause me and my family are in terrible need.
You're the head of our people. You're old and you're wise.
Do something constructive for a pleasant surprise.

You believe in your brothers, the old and the young,
but you feel that the militants oughta be hung.
And of course we all know that long hair just ain't cool;
after all keep in mind Carlisle Indian school.

I seen you on TV, two short years ago.
And you talked about unity all through the show.
You told us to hold on and don't get riled,
you said we had a big claim to be filed.

We all jumped for joy then, had praise for our fate,
but hurry, Mr. Chairman, it's gettin' damn late.
The kids have grown restless; they want something new
And to be honest, old chairman, I think I do too.

You say that you've got it, the key to the door.
But hell, I'm already damn near forty-four.
By rights I'm all through, there's no wine in my cup,
I guess that is reserved for those fifty and up.

Come home, Mr. Chairman, we need you so much.
But if you can't make it, please do keep in touch.

Frank LaMere
(in the Hunter)

REMINISCENCE

Happy days — smile your way
Happy heart — I cannot remember,
when

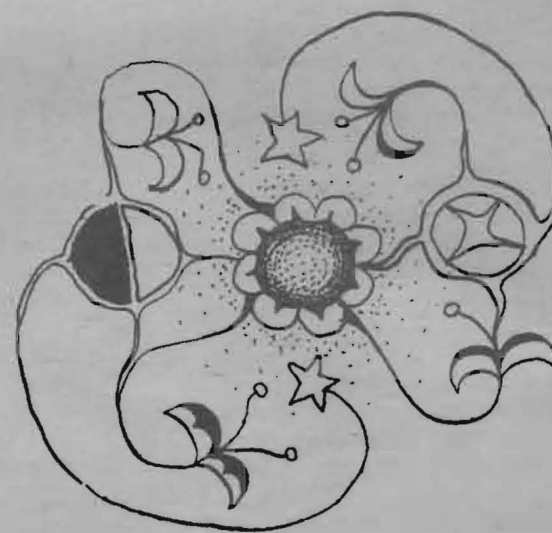
Long time since I have worn my
rainbow colors

Sea Flower

CREE CRADLE SONG

Set yourself to sleep, my son.
Find peace in sleep
You may be the one
Chosen
To lead your people
Out of the darkness
Of whiteness.

Robert Bacon



THE WHITE MAN'S WHISKEY

i push him with my feet
he groans and smiles
his face falls in the dirt
his hand twitches

is this a dead man?
has he been killed in war?
does he die for his family?
did he fall on the hunt?

he has only fought the white man
he has swallowed the white man's weapon
now he lies at the white man's feet
with whiskey in his belly

i weep for him
i weep for our people
then i drag him to the stream
and wash the mud from his face.

Norman H. Russell